Spiritual Lessons Derived From

SURAH AL-KAHF

ABU MUHAMMAD

(ML) RIDWAN IBN DAWUD KAJEE

SPIRITUAL LIGHT
PUBLICATIONS

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May Almighty Allāh accept this publication, and in His Infinite Kindness, crown it with His Pleasure, and the pleasure of Rasūlullāh ﷺ.

May Almighty Allāh allow it to be a means of perpetual reward «إيصال الثواب وصدقة جارية» for the author and the members of Spiritual Light, their parents «نسبًا وصهرًا», their mentor, and for all those that have offered aid in any form, as well as their parents and children, and for the Ummah of Rasūlullāh ﷺ in general.

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Consonants

ء	ʻ
ب	B
ت	T
ث	TH
ج	J
ح	Ḥ
خ	KH
د	D
ذ	DH
ر	R
ز	Z
س	S
ش	SH
ص	Ṣ

ض	Ḍ
ط	Ṭ
ظ	Ẓ
ع	ʿ
غ	GH
ف	F
ق	Q
ك	K
ل	L
م	M
ن	N
ه	H
و	W
ي	Y

Vowels

ـَـ	A
ـِـ	I
ـُـ	U
ـَـا	Ā
ـِـي	Ī
ـُـو	Ū
ـَـيْ	AY
ـَـوْ	AW

“Remember your Sustainer
when you forget.” [al-Kahf: 24]

باسمه تعالى

نحمده ونصلي ونسلم على رسوله الكريم

وعلى آله وأصحابه أجمعين

PREFACE

The recitation of Sūrah al-Kahf on the night preceding Friday, or on the auspicious day of Jumuʿah, has been common practice amongst both the ʿUlamā' as well as the layman for centuries.

It is also common knowledge that by reciting a portion of this Sūrah on the day of Jumuʿah one will be afforded protection from the evils of dajjāl.

The Aḥādīth of Rasūlullāh ﷺ in this regard are many, amongst which are:

«مَن حَفِظ عَشْر آياتٍ مِن أوَّل سُورَة الكَهْف عُصِم مِن الدَّجَّال».[1]

"Whosoever memorizes the first ten verses of Sūrah al-Kahf, he will be protected from dajjāl."

«مَنْ أدْرَكه مِنكُم فَلْيَقرأْ عَليهِ فَوَاتِح سُورة الكَهْف» .[2]

"Whoever finds dajjāl, he should recite the beginning

[1] رواه مسلم، باب فضل سورة الكهف.

[2] رواه مسلم، باب ذكر الدجال.

verses of Sūrah al-Kahf."

«مَنْ قَرأ عَشْر آيَاتٍ مِن آخِر الكَهْف عُصِم مِن الدَّجَّال».[٣]

"Whoever recites the last ten verses of Sūrah al-Kahf will be protected from dajjāl."

«مَن قَرأ سُورة الكَهْف كَانتْ له نُورًا إلى يَوم القِيَامة، مِن مَقَامِه إلى مكَّة، ومَنْ قرَأ عَشر آياتٍ مِن آخِرهَا ثُمَّ خرَج الدجَّال لمْ يَضُرَّه».[٤]

"Whoever recites Sūrah al-Kahf, it will create a light for him, which will remain till the Day of Qiyāmah, stretching from where he stands right up to Makkah Mukarramah. If one reads the last ten verses of Sūrah al-Kahf, even if dajjāl emerges in his time, he will cause him no harm."

«عَن أَبِي قِلابَة، قَال: «مَنْ حَفِظَ عَشْرَ آيَاتٍ مِن الكَهفِ عُصمَ مِن فِتنَة الدَّجَّال، ومَن قَرأَ الكَهف فِي يَومِ الجُمُعة حُفظَ مِن الْجُمعَة إِلَى الْجُمُعة، وإِذا أَدْرَك الدَّجَّال لَم يَضُرَّه وجَاء يَوْم القِيَامَة ووَجْهُه كالقَمَر ليلَةَ البَدْر». [٥]

Abū Qilābah رَحِمَهُ ٱللَّهُ has mentioned, "Whoever memorizes ten verses of Sūrah al-Kahf will be protected from the trials of dajjāl. Whoever will recite Sūrah al-Kahf on the Day of Jumuʿah will be protected until the following Jumuʿah. If he meets dajjāl, dajjāl will not harm him, and on the Day of

[٣] رواه ابن حبان في «صحيحه»، باب قراءة القرآن.

[٤] رواه الطبراني في «الأوسط».

[٥] رواه البيهقي في «شعب الإيمان».

Qiyāmah, his face will shine like a full moon."

«فَمنْ ابْتُلِي بِنَارِه فَلْيَسْتَغِثْ بِالله، ولْيَقْرَأ فَوَاتِح الكَهفِ، فَتَكُون عَليْه بَرْدًا وسَلامًا كَما كانَتِ النَّار عَلى إِبْرَاهِيم».[٦]

"Whosoever is afflicted with the fire of dajjāl, (i.e., who faces his wrath), let him seek aid from Almighty Allāh and let him recite the beginning verses of Sūrah al-Kahf. This will cool down for him the fire of dajjāl (i.e., make the test bearable) as the fire had cooled for Nabī Ibrāhīm عَلَيْهِ ٱلسَّلَامُ."

These are but a few of what has been narrated concerning the strength of this Sūrah. Very few have however ventured into offering an explanation as to why this Sūrah in particular has been singled out as a unique spiritual potion against the evils of dajjāl.

Ḥaḍrat Mawlānā Munāẓir Aḥsan Ghilānī رَحِمَهُ ٱللَّهُ, who was amongst the famous students of ʿAllāmah Anwar Shāh Kashmīrī رَحِمَهُ ٱللَّهُ wrote a brilliant treatise on this subject, titled: «دجالی فتنہ کے نمایاں خدوخال» *'The tracks and traces of the trials of dajjal'.*

In this book, Ḥaḍrat Mawlānā has given a detailed explanation of how every verse of Sūrah al-Kahf provides an indication to some aspect or angle from which dajjāl will attack, as well as the method to repel this threat and defend oneself against this evil.

Taking aid from what Ḥaḍrat Mawlānā has written, and begging of

[٦] رواه ابن ماجه بسند صحيح.

Almighty Allāh's aid and assistance, I have tried to put forward to the English reader an explanation of some of the indications made within this remarkable Sūrah; which exposes the trials of dajjāl, and provides comfort and advice to those who will experience this most difficult era, which will perhaps be the most difficult that mankind had ever experienced.

Another masterpiece, which discusses the relationship of Sūrah al-Kahf and the trials of dajjāl, is that which has been compiled by Ḥaḍrat Mawlānā Sayyid Abū al-Ḥasan ʿAlī Nadwī رَحِمَهُ ٱللَّهُ, titled «الصراع بين الإيمان والماديات». This booklet was later translated into English, under the title of '*Faith versus Materialism*'.

The preface, which Ḥaḍrat Mawlānā Abū al-Ḥasan ʿAlī Nadwī رَحِمَهُ ٱللَّهُ, had written for his book, beautifully summarises the subject matter of the book before you. I thus felt it appropriate to begin my book with a few quotations from Ḥaḍrat's preface.

In the preface to his book, Ḥaḍrat wrote:

> "The magazine '*Al-Muslimūn*' had previously published some articles of this writer, under the title of '*Taʿamulāt fī Sūrah al-Kahf*' (contemplation over Sūrah al-Kahf). These articles were published during the year 1377/8 (1918), in the seventh edition, vol. 1, 2, 3 and 4. The article was received in the circles of knowledge with great acceptance, and became the means of many re-initiating a study of

Sūrah al-Kahf, with this understanding that between the Sūrah and the trials of the present era, there indeed exists a unique relationship, and in this Sūrah lies the potion for combat against the trials of the time.

This article thereafter remained hidden in the copies of those editions, since the writer did not find the opportunity to edit it further and have it published as a separate booklet.

When calamity struck the Arab world, the minds and hearts of the masses became trapped under the spell of 'materialism'. It was at this most trying time, when the conflict between Īmān and materialism, which has been detailed in Sūrah al-Kahf, began taking shape in the entire world, that I felt the need to have these articles published as a separate booklet.

We are now in the process, by the grace of Almighty Allāh, of publishing this booklet, placing trust upon Almighty Allāh, and having conviction that the flames of the Ummah's Īmān have as yet not been extinguished, that the minds and the hearts of the Ummah have still not lost entirely its ability to accept that which is beneficial, and that the thread which has until today kept the Ummah connected with the Qur'ān, that thread has not as yet snapped. As Almighty Allāh says:

﴿وَذَكِّرۡ فَإِنَّ ٱلذِّكۡرَىٰ تَنفَعُ ٱلۡمُؤۡمِنِينَ ٥٥﴾ [الذاريات: ٥٥]

> "Remind, for indeed reminder is beneficial for the believers."
>
> 25 Sha'baan 1390
>
> Abū al-Ḥasan ʿAlī Ḥasanī Nadwī Dārul ʿUlūm, Nadwatul ʿUlamā', Lukhnow

(Note: The subject matter, which will follow, should not be viewed as a '*Tafsīr*' of the verses of Sūrah al-Kahf, but rather as what Ḥaḍrat Mawlānā Abū al-Ḥasan ʿAlī Nadwī himself termed as «تأملات في سورة الكهف» (contemplation over the lessons of Sūrah al-Kahf). It could also be termed as «الاعتبار والتأويل» (lessons derived after deep contemplation), which was the term Shaykh at-Tafsīr, Ḥaḍrat Mawlānā Aḥmad ʿAlī Lāhorī رَحِمَهُ ٱللَّهُ would use to describe his methodology in explaining the meanings of Qur'ān.[7])

We will now, *In Shā Allāh*, proceed with explaining lessons derived from Sūrah al-Kahf, in relation to the present-day trials, tests and tribulations, that seem to be ever on the increase.

May Almighty Allāh accept and make this compilation beneficial for all. May Almighty Allāh, through His Infinite Mercy, and then

[7] Ḥaḍrat Mawlānā Abū al-Ḥasan ʿAlī Nadwī has discussed this methodology in his biography of Ḥaḍrat Mawlānā Aḥmad ʿAlī Lāhorī, which can be found in his book, titled '*Purāne-Chirāgh*'.

through the blessings of this most unique Sūrah, save us all, as well as our progenies from the trials and evils of dajjāl, and whatever acts as its fore-runners. Āmīn.

CHAPTER 1

An Assurance That Islām Will Never Be Defeated and A Clear-Cut Refutation of 'The Theory of Evolution'

Verse 1-3

﴿ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِيٓ أَنزَلَ عَلَىٰ عَبۡدِهِ ٱلۡكِتَٰبَ وَلَمۡ يَجۡعَل لَّهُۥ عِوَجَاۜ ١ قَيِّمٗا لِّيُنذِرَ بَأۡسٗا شَدِيدٗا مِّن لَّدُنۡهُ وَيُبَشِّرَ ٱلۡمُؤۡمِنِينَ ٱلَّذِينَ يَعۡمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمۡ أَجۡرًا حَسَنٗا ٢ مَّٰكِثِينَ فِيهِ أَبَدٗا ٣﴾ [الكهف: ١ – ٣]

> "All praise is for Allāh Who revealed the Book upon His servant and left no crookedness in it. Completely straight, so that he may warn about a terrible punishment from Allāh and to give glad tidings to the believers who do good deeds that they will get a good reward. They will reside therein forever."

When one studies the Aḥādīth detailing the trials of dajjāl, the description that stands out the most is the one in which the trials of dajjāl have been declared as: 'the most severe test ever created, from the time of Nabī Ādam'.[8]

[8] «مَا بَيْنَ خَلْقِ آدَمَ إِلَى قِيَامِ السَّاعَةِ خَلْقٌ أَكْبَرُ مِنَ الدَّجَّالِ». [الصحيح لمسلم]

In the light of this narration, an indication has been given that during the trials that will act as forerunners to the emergence of dajjāl, the Muslim Ummah would face such dire conditions that one would hardly believe that Islām could last for even fifty years more. The armies of kufr, enjoying the most sophisticated of weapons and modes of air-transport, would apparently seem too advanced and powerful for any Muslim army to repel. The wealth and the various forms of entertainment that these kufr states will exhibit will seem too strong an influence for anyone to ignore.

During such trying times, many a Muslim could perhaps fall into a sense of despair, unable to imagine how Islām will ever again rise against such powerful forces of evil.

The fear that the Ummah will experience during these severe times could perhaps be likened to the fear a mother experiences when she bids farewell to her only son, as he sets off on a rainy, dark night. The loving mother tries to fall asleep, but as long as she does not receive a call from her son that he has reached safely, she restlessly tosses about in bed, with Duʿā' on her lips and in her mind, and with a constant glance at the clock. As the hours slowly tick away the anxiety of the mother increases, impatiently questioning as to why her son has not as yet called. Finally, the phone rings. She almost falls out of bed, not sure whether the caller is her son with good news of his safe arrival, or whether it is news of an unfortunate accident.

As she lifts up the phone, she hears one short phrase which immediately calms all her anxieties and removes all her worries. One phrase is all that is needed to explain volumes; to explain that the journey was easy; to explain that there was no accident; to explain that all are safe; to explain that everything went well; and that unique phrase is «الحمد لله»! (All Praise be to Allāh, who made everything go well!)

In a similar manner, despite all the negative publicity that Islām receives, and all the devilish plots that are hatched daily against Islām, and all the armies of kufr that are continuously launching attacks upon Islām, in some way or the other Islām will always manoeuvre itself out of all corners, no matter how narrow it may seem, and it will always reach its destination safely. No force on earth will ever succeed in totally crushing Islām.

As the son phones upon arriving at his destination, solely in order to calm his mother, so too has Islām 'so to say' contacted its devoted followers with the comforting message of «الحمد لله» i.e., 'All is well, Islām has reached home safely!'

The very first phrase of Sūrah al-Kahf thus gives assurance that no matter what the odds are, Islām will never die!

The Theory of Evolution Gets Shattered With «الحمد لله»

A second lesson that can be learnt from the beginning phrase of «الحمد لله» is that during the era preceding the physical emergence of dajjāl, great effort will be made to promote materialism, secularism, atheism, etc., all under the label of 'a system of evolution'. Through this filthy, absurd and devilish theory, the very core of religion is attacked, since it denies or at least ignores the 'doings' of a Mighty Deity, and instead claims that the evolution of man is a mere automatic process, not governed at all by an Almighty Creator. (Naʿudhu billāh!)

During such an era when majority of man will fall prey to self-worship or at least self-trust; when one will find no need to beg to a Higher Deity for his needs (Duʿā'), due to finding all his needs being fulfilled by the mere touch of a button; when man will feel safe from rain and thunder due to strong roofs protecting overhead; when one will feel safe from poverty due to having 'solid investments'; when boasting of achievements will be the norm, at such a time the people of Īmān will shatter the devilish theory of 'evolution' and will boldly announce, 'nothing occurs but with the permission of Almighty Allāh'. Their tongues will remain moist with the phrase «الحمد لله» (Allāh alone is worthy of praise!), at a time when the hearts of the majority will revere nothing but magical material power.

To every question that gets posed when discussing 'evolution', this

one short phrase provides the answer. If one were to ask, 'Who created the universe?', the answer would be «الحمد لله». If one were to ask, 'Who fashioned man?', the answer would be «الحمد لله».

Whosoever will thus moisten his tongue with this short, light phrase of «الحمد لله», he will *In Shā Allāh* find himself, even during the most severe of eras, not merely carrying his own lamp in the era of darkness, but in fact serving as a torch for many others as well.

Darwin's Theory of Evolution- A Baby of The Devil Himself!

On its surface, the theory of 'evolution', as explained by Charles Robert Darwin in the 19th century, seems so ridiculous that one would not even bother lifting up a pen in its refutation. In an era described as 'a time of objective reasoning', in which only that is accepted which makes sense to the mind, and is backed by solid proof, one would perhaps never have believed that a theory of man evolving from monkeys would ever be digested.

What was not however considered was that this was no mere theory. Rather it was a carefully planned devilish scheme created to hit at the very base of religion, i.e., to totally deny the existence of a Creator, and to open wide the doors of 'oppression and apartheid', by promoting the notion of 'survival of the fittest', i.e., by removing the 'weak', the strong become stronger.

Being a 'baby' of the devil himself, the absurdity of this theory would always be covered up. Questioning such a theory was thus deemed a 'crime against knowledge and progress'. Indeed, many scientists and professors have passed who fully realized the absurdity of this claim, but understanding the consequences they faced if they dared speak out, preferred to remain silent and satisfy themselves with the vast wealth and glory that was dished out, in lieu of submission to a theory which a sane mind could never believe.

Al-Qur'ān – The Antidote for All Shayṭānī Poison

When one considers the amount of effort the forces of kufr have put into injecting shayṭānī poison into the minds and hearts of man, be it through the radio, the television, the internet, magazines, newspapers, billboards, schools and universities, raves, clubs and parties, music and sport, etc., one would find it hard to believe that after being exposed to so much shayṭānī propaganda, a believer still manages to tread the straight road towards his Creator.

If one were to ponder as to what saves a 'believer' from the continuous shayṭānī onslaught that seems to only get severer by the day, he would find his answer in the very next phrase of Sūrah al-Kahf.

After indicating, through the phrase of «الحمد لله» that Islām will always remain dominant and alive, despite the immense powers of

the shayṭānī world, Almighty Allāh in the next phrase indicates towards the spiritual weapon of the believers which will continue drawing them out of darkness and pulling them into light, i.e. The Qur'ān!

Almighty Allāh says:

﴿أَنزَلَ عَلَىٰ عَبۡدِهِ ٱلۡكِتَٰبَ وَلَمۡ يَجۡعَل لَّهُۥ عِوَجَاۜ ١﴾ [الكهف: ١]

> "He revealed upon His servant The Book and allowed no crookedness in it."

Unlike the concocted/crooked/unfounded theories that receive great publicity in the era of deception that we currently find ourselves in, if there is one source of knowledge that has been kept completely pure of any sort of shayṭānī interference, it is 'The Qur'ān'. Its words have been divinely protected as well as its meanings, and it will remain protected till the Last Day.

Almighty Allāh describes it thus:

﴿قَيِّمٗا﴾ [الكهف: ٢]

> "a straight Book"

Not only has the Qur'ān been kept 'completely straight', i.e., pure of all types of 'unfounded theories', 'fabrications' and 'crooked reasonings'; together with this, it has been invested with such spiritual power that it, itself straightens the 'crooked' minds of

those that read it with true love, admiration, sincerity and with a genuine desire for guidance.

It is a spiritual miracle, that has and will always stand tall in the face of the most terrible of shayṭānī winds, and it will keep its lovers standing tall, as well. It will never fall, neither will it allow Islām to ever fall!

A Warning of Wars, Whose Severity and Intensity Will Only Increase with The Passing of Time

﴿لِّيُنذِرَ بَأۡسٗا شَدِيدٗا مِّن لَّدُنۡهُ﴾ [الكهف: ٢]

"To warn of a severe punishment from His side"

In this verse, the world of kufr have been warned that despite apparently dominating over the Muslim world during the surge of shayṭānī power, (due to their enjoying greater power in terms of weapons, military intelligence, military technology, etc.), they will still find themselves facing defeat, on account of Muslim warriors who will drain their resources, give nightmares to their soldiers, and uphold the institute of Jihād throughout the centuries, until the slaying of dajjāl!

He Who Enjoys Divine Aid Will Ultimately Triumph

No matter what the odds, the armies of ar-Raḥmān will never be

totally defeated! The reason being that during the wars of Islām vs kufr, it will not be merely a war of materialism vs materialism, in which the army with greater material resources triumphs, but rather a war of spirituality vs materialism, in which the army divinely aided will ultimately triumph.

In the phrase ﴿بَأۡسٗا شَدِيدٗا مِّن لَّدُنۡهُ﴾ "a severe punishment from His side", there is indication that just as how Almighty Allāh blesses individuals with knowledge from His side «العلم اللدني», making them stand out in the Ummah as giants of knowledge, so too will the armies of ar-Raḥmān be divinely aided. At times, in the field of knowledge, one finds a student falling short in academic ability, yet that very student later blossoms into an ocean of knowledge and piety. When one reads the writings of that particular scholar, who had once been a weak or average-minded student, one is forced to admit that this individual has indeed been blessed with knowledge sent 'directly' from Almighty Allāh, since on the outward he had no academic ability.

Similarly, when one studies the numerous battles between the forces of good (Islām) and the forces of evil that took place throughout the annals of Islāmic history and continue till today, one finds that in majority of the cases, a minority, ill-equipped group of believers stand firm against all odds, and ultimately triumph over the enemy, merely on account of enjoying Divine Military Aid. The

successful repelling of the believers of Afghanistan of the three mighty 'super-powers' of recent times, viz. Russia, United Kingdom and America, is a clear example of what is meant by a «البأس اللدني» (a war in which one party receives Divine Aid).

﴿وَيُبَشِّرَ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۝٢ مَّٰكِثِينَ فِيهِ أَبَدًا ۝٣﴾[الكهف: ٢-٣]

> "And to give glad tidings to the believers who do righteous deeds that for them will be an excellent reward, in which they will dwell forever."

It should be well understood that Islām has never given guarantee for the safety of one's worldly possessions and one's life. At times, through the blessings of good deeds, one does experience occasions wherein even worldly possessions; one's life; etc., are offered Divine Protection and miraculously pulled out of harm's way. However, this is not a general rule. Rather, in this world of trial and tests, it is the men closest to Almighty Allāh that are tested the most.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ clearly stated:

«أَشَدُّ النَّاسِ بَلَاءً الأَنبِيَاء، ثُمَّ العُلَمَاء، ثُمَّ الأَمثَل فَالأَمثَل».[٩]

> "The one's tested the most are the Anbiyā' عَلَيْهِمُ ٱلسَّلَامُ, then the scholars, then those closest to them, and then those

[٩] رواه الحاكم في «المستدرك».

closest to them!"

The difference however between the tests that the men of Almighty Allāh face, and that which the general public face, is that due to the hearts of the men of Almighty Allāh being blessed with '*Sakīnah*' (a Divine form of tranquillity), though they may be facing the severest of trials, they are still found calm and at peace with themselves.

As for the people of the world, even though their problems may be trivial, yet when one looks at them drowning and shrieking in their problems, one is led to believe that their problems are indeed the most severe, due to their hearts being unable to handle even the most minor of difficulties.

The guarantee that Islām has offered for a life of piety is that of a pure life. Almighty Allāh says:

﴿مَنۡ عَمِلَ صَٰلِحٗا مِّن ذَكَرٍ أَوۡ أُنثَىٰ وَهُوَ مُؤۡمِنٞ فَلَنُحۡيِيَنَّهُۥ حَيَوٰةٗ طَيِّبَةٗ﴾

[النحل: ٩٧]

"Whichever believing male or female does righteous deeds, we will surely bless him/her with a pure life."

In the Hereafter, a believer will be treated as a king. He will experience no difficulties; he will have no worries and he will find no desire of his unfulfilled. As for this world, he will indeed face tests, just as the pious before him had faced many as well.

﴿ وَلَقَدۡ فَتَنَّا ٱلَّذِينَ مِن قَبۡلِهِمۡۖ فَلَيَعۡلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُواْ وَلَيَعۡلَمَنَّ ٱلۡكَٰذِبِينَ ٣ ﴾

[العنكبوت: ٣]

> "Verily We had tested those before them, so Allāh will surely know the ones who are truthful and the ones who are liars."

Amongst these tests will be the trials, tribulations, temptations and attractions of the devil; coupled with subtle, yet ever pestering whisperings of the carnal self (Nafs). Whosoever exercises patience in the face of all these trials will soon find in Jannah, an ever-lasting reward in lieu of the pain and difficulty that he had experienced in this transitory world.

CHAPTER 2

A Special Warning to The Christian World

Verse 4-6

﴿وَيُنذِرَ ٱلَّذِينَ قَالُواْ ٱتَّخَذَ ٱللَّهُ وَلَدًا ۝٤ مَّا لَهُم بِهِۦ مِنْ عِلْمٍ وَلَا لِءَابَآئِهِمْۚ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَٰهِهِمْۚ إِن يَقُولُونَ إِلَّا كَذِبًا ۝٥ فَلَعَلَّكَ بَٰخِعٌ نَّفْسَكَ عَلَىٰٓ ءَاثَٰرِهِمْ إِن لَّمْ يُؤْمِنُواْ بِهَٰذَا ٱلْحَدِيثِ أَسَفًا ۝٦﴾ [الكهف: ٤ – ٦]

> "And to warn those who say that Allāh has taken a son. They have no knowledge of it, nor do their forefathers have knowledge, it is a monstrous word that leaves their mouths, they only speak lies. You will probably kill yourself in grief over them, if they do not believe in this (Qur'ān)."

In the previous phrase a general warning had been issued to the enemies of Islām that when they do intend attacking Islām, intending thereby to uproot it totally, they should understand beforehand that they are not merely fighting mere 'men', but rather their battle is with such 'men' that enjoy the support of Divine Aid.

In the next verse:

﴿وَيُنذِرَ ٱلَّذِينَ قَالُواْ ٱتَّخَذَ ٱللَّهُ وَلَدٗا ۝٤﴾ [الكهف: ٤]

"And to warn those who have said that Allāh has taken a son."

The warning not to underestimate the power of the Muslim Ummah is specifically directed to the 'Christian' world.

In this verse, one finds indication that in the lead-up to the physical emergence of dajjāl, one would have expected the Jews (true followers of dajjāl –the anti-Christ) to be in open battle against the Muslims, yet rather surprisingly it would in fact be the Christians (worshippers of Christ) fighting for the cause of dajjāl (The Anti-Christ)!

Due to the faith of the Christians resembling quite closely that of the Muslims, (except for their conjured concept of 'trinity') one would have expected that the relationship of the Christian empires with the Muslim world be much stronger than that which they enjoy with the Jews. Muslims revere Nabī ʿĪsā عَلَيۡهِ ٱلسَّلَامُ and understand him to be from the high-ranking Anbiyā' عَلَيۡهِمُ ٱلسَّلَامُ. As for the Jews, they have always regarded Nabī ʿĪsā عَلَيۡهِ ٱلسَّلَامُ as an imposter (Naʿudhu billāh) and until today, take pride in the fact that they had him crucified (according to their incorrect notion).

It is thus quite difficult to understand why present-day 'Christian' countries have taken the Jews not only as their bosom companion,

but rather as a 'mentor'. For the protection of the Jew, and to provide them with safety and security, one finds Christians sacrificing their wealth and blood, knowing quite well that these very Jews despise them, their creed, their Nabī and their Lord.

Then, when one examines the condition of present-day Christianity, one finds a great percentage of the Christian youth adopting atheism, ultimately leading to satanism. Instead of raising arms against the systems promoting the anti-christ (dajjāl), one finds these 'born and baptised Christians' falling in love and happily embracing such entertainment which constitutes nothing but 'the worship of the devil'!

In order to adequately grasp the reasons for the above, a slight amount of knowledge regarding the 'church' and the reasons behind its collapse is essential:

The Collapse of The Church and The Rise of Secularism – All Because Of One 'Big' Lie

From the time that shayṭān, through Paul (the hypocrite) and Constantine (the Roman fire-worshipping king), established 'belief in trinity' as the basis of 'true' Christianity, the road towards atheism opened wide.

Due to the creed of 'trinity' being totally incomprehensible, it was only going to be a matter of time for man to question the credibility

of the church and the Bible teachings. As long as the church could exercise force, such questions would be declared as infamy, resulting in almost immediate execution.

Through the Renaissance the 'iron fist' of the church was broken, and an era of 'educational enlightenment' began in Europe. Having experienced nothing from the church except 'emotional lies' with regards to 'Jesus and His dying for mankind', it was only natural that the younger generation would break away and seek some other course or faith.

Had this lost nation been introduced to Islām, they would have found answers to all the doubts that shayṭān had groomed within them regarding 'a One and Only Creator', regarding religion and regarding 'life after death'. Unfortunately, that was not destined for Europe at that time, thus the Renaissance, with its secular outlook, was able to easily steer the 'educated class' of Europe towards 'secularism, socialism, all-out atheism, and finally satanism.

The saying goes, 'one lie leads to another', and this was exactly what transpired within the Church. In order to explain 'trinity', hundreds of further lies were spun. Apparently, it would seem that Sunday-Church was a happy get-together of Christians, who are firm in their belief, whereas it would be nothing but a mere make-up of emotions and God-loving sentiments. Forget the congregation, even the priest himself would doubt what he preached. As more and more lies and contradictions became apparent to the Christian public, its

adherents began abhorring not only the church and the priest, but rather 'religion' itself.

Having done enough to corrupt the entire structure of the Church with homosexuality, lesbianism, child-molestation, etc., shayṭān then went about exposing the 'dark secrets' of the church, through the international media. It would however never be 'Christianity' alone that would be targeted and declared as a 'fraud', but rather 'religion' as a whole. It would be 'religion' that would be blamed for man's lengthy delay in 'technological advancements. Religion would be deemed synonymous to 'The Dark Ages', and religious leaders would be painted as 'backward individuals' and 'detrimental to worldly progress'.

Man's most prized possessions are his wealth and his honour. Shayṭān ensured that this too be robbed by the Church, thereby causing the highest levels of abhorrence for religion to develop within its followers. The Church would steep to such lows in sucking wealth out of its followers that even at the time of one's death, they would not spare the individual.

Fees would be charged for 'pardoning sins' and for 'cleansing' impermissible wealth. Whilst in the throes of death, a priest would approach the dying man's family and mercilessly announce that in front of his eyes are the scenes of fierce looking angels, descending to rip his soul and fling it into the pits of Hell. The family would obviously panic and in order to save their beloved from eternal

agony pledge away huge amounts of land, wealth, etc, in the service of the Church. When satisfied with the amount that had been robbed from the dying man's relatives, the priest would change his expression to smiles of joy, and announce that the evil spirits have disappeared and noble angels are now descending. Through such lies, the Church was able to acquire for itself numerous plots of land and huge donations.

Then, when the time was ripe, shayṭān, through his international media stooges, let the cat out of the bag. Repeatedly the Christian world would be rocked by leaked reports of sex-scandals within the Church. Parents' trust in the Church would be shattered when evidence of child molestation at the hands of the very 'father' would surface, which the parent had all along regarded as a role model for his now 'sexually abused' child. Finally, through novels and movies, such as 'The Da-Vinci Code', etc., the little faith upon Christianity that was remaining got washed away, leaving the Christian masses totally baffled.

Those who were fortunate to have their eyes open up to Islām would find light and conviction after years of living in doubt and darkness. As for the unfortunate lot whose share was not destined to be in Islām, their journey in darkness was only to get worse.

Their first step towards finding solace would be to negate totally the aspect of 'a Divine Creator, who manages all affairs'. However, as atheists, they would find themselves even more confused, since no

mind can ever accept the notion that everything that occurs around us is just a 'natural reaction'. Man's mind will surely search for a 'Superior Power', and since they are not prepared to believe in Almighty Allāh, the only other 'superior power' that they will find is that of the 'jinn', and of Iblīs and his shayṭānī agents in particular.

Children born in Jesus-loving homes are fast turning to atheism. In innocence, they are drawn from the comforts of their homes to serve Jewish interests. In the protection of Israel, Christian children are duped into sacrificing their wealth, sweat and blood.

Children of 'good Christian families', through shayṭānī media, have been made to strip themselves of their clothes and strut around naked; to commit the most indecent of acts in front of all and sundry (in the name of 'movie stars'); to pass the nights in clubs and in drugs; to engage in adultery, homosexuality, lesbianism, pornography; etc.

In its pride and arrogance, when the church refused to allow Islām to introduce itself to its adherents, it opened up its doors for the total destruction of 'Christian values' at the hands of shayṭānī forces.

It is towards this very sad state of affairs in the Christian world that the Qur'ān makes reference to in the next verse.

Almighty Allāh says:

﴿فَلَعَلَّكَ بَٰخِعٌ نَّفۡسَكَ عَلَىٰٓ ءَاثَٰرِهِمۡ إِن لَّمۡ يُؤۡمِنُواْ بِهَٰذَا ٱلۡحَدِيثِ أَسَفًا ٦﴾

[الكهف: ٦]

“So perhaps you are going to kill yourself after them, out of grief, if they do not believe in this discourse.”

CHAPTER 3

Hopes of A Lavish Life - The First Tool Towards The Nets of The Devil

Verse 7-9

﴿إِنَّا جَعَلْنَا مَا عَلَى ٱلْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۝٧ وَإِنَّا لَجَٰعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ۝٨ أَمْ حَسِبْتَ أَنَّ أَصْحَٰبَ ٱلْكَهْفِ وَٱلرَّقِيمِ كَانُوا۟ مِنْ ءَايَٰتِنَا عَجَبًا ۝٩﴾ [الكهف: ٧-٩]

> "Whatever is in the land, it has been adorned so that We can test who will be best in deeds. Have conviction that whatever is on the land, We will make it a flat, empty land one day. Do you think that the companions of the cave and the people of Raqīm were from our unique signs?"

In the next verse, Almighty Allāh warns man that just as one remains wary of an enemy in ambush, so too should be his conduct when faced with the attractions of this worldly life. From amongst the tools that Almighty Allāh allowed shayṭān to utilize in laying his webs of deception, one is 'the magnetic pull of beauty and luxury'.

In an effort to attain a lavish life, in which one's every dream gets

fulfilled, man at times risks losing his honour, his wealth and even his faith. In present times, as the surge of devilish power continues its rise, worldly attractions have been taken to incomprehensible levels.

Fashion, home, garden designs and adornments, facial beauty, etc., are presently being advertised and promoted with such force, that hardly an individual can be found who is not impressed and over-awed by 'western culture, western fashion', and 'western cuisine'.

Warning man from falling headlong into such shayṭānī temptations, Almighty Allāh says:

﴿إِنَّا جَعَلْنَا مَا عَلَى ٱلْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۝٧﴾ [الكهف: ٧]

> "Surely, We have made what is on earth an adornment for it, so that We may test them, that who amongst them is best in deeds."

This world, with all its beauties, temptations, attractions, etc., is nothing but a mere test of one's loyalty to his Creator. If one's love and obedience proves true, one will suppress his carnal passions, and at times even allow his heart to be broken, solely in order to comply to the dictates of his Most Loving Creator.

In this world, one is constantly engaged in answering one's exam. Every occasion, every happiness, every sadness, every temptation, etc., is a new question that requires an answer. However, unlike the

exams of this world, where a clock above indicates to how much time remains, in this exam, one can never be sure when his time will expire.

When one sees his exam paper in front of him, he becomes oblivious to the beauty and comfort of the examination hall. Despite the warmth and company he enjoys in that hall, his main concern is to answer his paper correctly, and thereafter exit. With death, one's exam reaches its end. A student who knows he has done well, (even before his graduation), can be found relaxing, having no stress and worry. So too will be the case of a true believer, whose happiness will begin from the moment his eyes close, even though his graduation day, (The Day of Judgement) is still to come.

One who passes with flying colours cherishes his report and takes pride in showing it to others. So too will be the case of true believers. On the Day of Judgement, they will move around the plains, with their reports in their hands, saying:

﴿هَآؤُمُ ٱقۡرَءُواْ كِتَٰبِيَهۡ ١٩﴾ [الحاقة: ١٩]

"Here, take a look at my report."

As for the question sheet, that hardly holds any value after the paper is completed. Irrespective of how beautifully the examiner prepared the question sheet, it still gets squashed and thrown in the waste basket almost immediately after the paper. A few days before the paper, students would have perhaps been prepared to spend

thousands to get their hands on it, but now, after the test, one is not even bothered to take it for free. Valueless, one now finds it in waste-baskets, and on the ground, torn and crumbled, being blown away by the wind.

The state of this world will be the same. Whatever value man attaches to it in this life, it will not hold an iota of that value tomorrow in the Hereafter. Its beauty, its adornments, its luxuries and comforts will no longer have any appeal. As a question paper is crumbled and thrown aside, so too will this transitory abode be discarded. Almighty Allāh says:

﴿وَإِنَّا لَجَٰعِلُونَ مَا عَلَيۡهَا صَعِيدٗا جُرُزًا ٨﴾ [الكهف: ٨]

> "And We will surely turn whatever is thereon into a barren land."

This world has not come to stay. As long as it serves its purpose, it will function. When it is no longer required, it will be dumped aside. It is not an abode to which the heart should attach itself, since its timeline is indeed short.

As a wise man once said,

> "If only someone could tell the nightingale that has given its heart to the beauty of this garden, that this beauty will soon disappear, since autumn is just around the corner!"

In A World of Such Temptations, Can One Ever Survive?

When one ponders over the united attacks that are being launched daily upon Islām; in the form of war, propaganda, promises of fulfilment of carnal pleasures, etc., one finds it hard to believe that in such torrents, Islām still stands tall.

The mind struggles to comprehend how a Muslim youngster, in such trying times, could ever manage to remain chaste and upright. Tempted daily by nudity, drugs, clubs, entertainment, pornography, etc., all at the tip of the finger and in the privacy of one's bedroom, the chances of survival seem bleak. Yet, when one looks around, instead of finding Islām on the brink of a total collapse, one is shocked to find Islām rapidly rising.

Addicts are repenting. Turbans and Kurtas are becoming common. The scene of commoners sacrificing their comfortable houses in order to travel the world and invite others to Almighty Allāh, is no longer an astonishing scene. It is no longer only ʿUlamā' and Ḥuffāẓ that are being produced, but rather Madrasahs and Dārul ʿUlūms as well.

If one were to express surprise as to how Islām manages to rise above the tide, and defy all shayṭānī think-tank strategies and secret plots, he would find an answer to his astonishment in the next verse.

Almighty Allāh says:

﴿أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾﴾ [الكهف: ٩]

"Do you think that the people of the cave and Raqīm were from our unique signs?"

In this verse Almighty Allāh explains that despite the incident of 'The People of the Cave' being a most unique and Imān-strengthening event, in which the power of 'Divine Aid' manifested itself openly, then too it should never be felt that their incident was 'one of a kind' or 'one in a million'. Rather, just as they were blessed with Almighty Allāh's special Graces and Divine Protection, which made them invincible to the forces of kufr operating all around them, so too will such 'Divine Protection' be afforded to any such individual who makes a determined attempt to pull himself away from all shayṭānī influence and hasten towards his Creator, irrespective of the consequences he may have to bear.

CHAPTER 4

In The Cave of Aṣḥāb al-Kahf

Verse 10-18

﴿إِذۡ أَوَى ٱلۡفِتۡيَةُ إِلَى ٱلۡكَهۡفِ فَقَالُواْ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحۡمَةٗ وَهَيِّئۡ لَنَا مِنۡ أَمۡرِنَا
رَشَدٗا ١٠ فَضَرَبۡنَا عَلَىٰٓ ءَاذَانِهِمۡ فِي ٱلۡكَهۡفِ سِنِينَ عَدَدٗا ١١ ثُمَّ بَعَثۡنَٰهُمۡ لِنَعۡلَمَ
أَيُّ ٱلۡحِزۡبَيۡنِ أَحۡصَىٰ لِمَا لَبِثُوٓاْ أَمَدٗا ١٢ نَّحۡنُ نَقُصُّ عَلَيۡكَ نَبَأَهُم بِٱلۡحَقِّۚ إِنَّهُمۡ فِتۡيَةٌ
ءَامَنُواْ بِرَبِّهِمۡ وَزِدۡنَٰهُمۡ هُدٗى ١٣ وَرَبَطۡنَا عَلَىٰ قُلُوبِهِمۡ إِذۡ قَامُواْ فَقَالُواْ رَبُّنَا رَبُّ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ لَن نَّدۡعُوَاْ مِن دُونِهِۦٓ إِلَٰهٗۖ لَّقَدۡ قُلۡنَآ إِذٗا شَطَطٗا ١٤ هَٰٓؤُلَآءِ قَوۡمُنَا
ٱتَّخَذُواْ مِن دُونِهِۦٓ ءَالِهَةٗۖ لَّوۡلَا يَأۡتُونَ عَلَيۡهِم بِسُلۡطَٰنِۭ بَيِّنٍۖ فَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى
ٱللَّهِ كَذِبٗا ١٥ وَإِذِ ٱعۡتَزَلۡتُمُوهُمۡ وَمَا يَعۡبُدُونَ إِلَّا ٱللَّهَ فَأۡوُۥٓاْ إِلَى ٱلۡكَهۡفِ يَنشُرۡ
لَكُمۡ رَبُّكُم مِّن رَّحۡمَتِهِۦ وَيُهَيِّئۡ لَكُم مِّنۡ أَمۡرِكُم مِّرۡفَقٗا ١٦ ۞وَتَرَى ٱلشَّمۡسَ إِذَا طَلَعَت
تَّزَٰوَرُ عَن كَهۡفِهِمۡ ذَاتَ ٱلۡيَمِينِ وَإِذَا غَرَبَت تَّقۡرِضُهُمۡ ذَاتَ ٱلشِّمَالِ وَهُمۡ فِي فَجۡوَةٖ
مِّنۡهُۚ ذَٰلِكَ مِنۡ ءَايَٰتِ ٱللَّهِۗ مَن يَهۡدِ ٱللَّهُ فَهُوَ ٱلۡمُهۡتَدِۖ وَمَن يُضۡلِلۡ فَلَن تَجِدَ لَهُۥ وَلِيّٗا
مُّرۡشِدٗا ١٧ وَتَحۡسَبُهُمۡ أَيۡقَاظٗا وَهُمۡ رُقُودٞۚ وَنُقَلِّبُهُمۡ ذَاتَ ٱلۡيَمِينِ وَذَاتَ ٱلشِّمَالِۖ
وَكَلۡبُهُم بَٰسِطٞ ذِرَاعَيۡهِ بِٱلۡوَصِيدِۚ لَوِ ٱطَّلَعۡتَ عَلَيۡهِمۡ لَوَلَّيۡتَ مِنۡهُمۡ فِرَارٗا وَلَمُلِئۡتَ

مِنۡهُمۡ رُعۡبٗا ١٨﴾ [الكهف: ١٠-١٨]

“When the youngsters took refuge in the cave, then they said, ‘O our Rabb, grant us mercy from Your side and set our matter right’.

We put on their ears a veil (of sleep) in the cave for years.

Then We caused them to wake up to find out which of the two parties could best tell how long they stayed.

We narrate to you their real story; they were youngsters who believed in their Rabb and We increased them in guidance.

We made their hearts firm when they stood up and said, ‘Our Rabb is the Rabb of the heavens and the earth, we will never call on anyone but Him, if we do this, then we will be saying something useless’.

These people of ours have taken deities besides Him, why do they not bring any clear proof for this? Who can be a greater oppressor than the one who ascribes lies to Allāh?.

Now that you have separated from these people and whatever they worship besides Allāh, take refuge in a cave, you Rabb will extend His mercy to you and He will provide for you in your matter.

You see the sun, when it rises, inclining away from their

> cave on the right, and, when it sets, turning aside from them on the left, while they were within an open space. This is from among the signs of Allāh.a Him whom Allāh guides, he alone is guided. And him whom He leads astray, you will never find for him a friend to bring him to the (right) path.
>
> You assume them to be awake whereas they are asleep. We turned them on the right and on the left while their dog lay stretching its forepaws on the threshold. Had you peeked at them you would have turned away from them in flight and you would have been filled with awe of them."

In order to understand the verses discussing the Aṣḥāb al-Kahf (the lads of the cave), there is no real need for a detailed preview of this once well-known historical event. The names of the cave-dwellers, the colour of their dog, the location of the cave, the exact era during which this event occurred, etc., are matters which have no real relation to the lessons that are meant to be derived from these verses, lessons which detail the formula for salvation from the trials preluding the physical emergence of dajjāl.

As indicated in the verse above, history has already and will witness many more such incidents, in which the seemingly undefeatable powers of kufr were left shattered and helpless in the face of Divine Intervention. Yes, due to the incident of the 'cave-dwellers' having many similarities to present-day conditions, it has been singled out

as a 'living example' of how helpless the mighty armies of shayṭān are when confronted by Divine Will.

Forget defeating any Muslim group or army armed with at least some sort of modern weaponry, when these 'cave-dwellers' were shrouded with 'Divine Protection', the empires of kufr were left bewildered, unable to lift even a finger against them, despite them being fast asleep.

Without any apparent source of provision, without any real security, and against all odds of survival, the awakening of these 'youngsters', as 'international heroes' three hundred years later, was to serve as a 'practical message' to mankind, especially during the era of 'the surge of devilish power' that no matter which shayṭānī force rises against Islām, it will surely one day fall. As for Islām, being blessed with 'Divine Protection', it will never 'die'. Slowly, but surely, it will move through the ages of 'kufr dominance' in its pristine, pure form, and when the time is right, it will make its re-appearance as the most powerful and dominant religion of all times.

Just as how, in recent times, Great Britain and then America rose above all other cities, leading the race in fashion, technology, warfare, education, building, etc., so too was it the case of the city of the 'Cave-Dwellers'. The land they lived in had advanced in every field, except that as their land increased in material wealth, so too did it increase in its strides towards satanism.

Disgusted with the satanic rituals that had engulfed their families and friends, seven lads, strangers to each other, from different backgrounds and communities, chose to excuse themselves from participating in what they viewed as acts totally contrary to 'human intellect' and 'sound reasoning'. The teachings of Nabi ʿĪsā عَلَيۡهِ ٱلسَّلَامُ had reached their ears, and appealed almost immediately to their pure temperaments.

Despite these lads not engaging in any form of open invitation to the truth, their very existence amongst the community was regarded as threatening to shayṭānī interests. A man of Īmān emits from within his bosom a radiant, spiritual light that dispels the darkness's of kufr and evil, even though he utters not a word.

For such boys to move freely in 'the city of kufr', could in no way be tolerated by shayṭān and his agents. Their abandoning the way of their ancestors was declared as a 'crime against humanity'. A royal verdict was issued that if they did not discard their new faith, they would receive the 'death sentence'.

Understanding this to be no 'empty threat', the youngsters decided to flee the city immediately. One of them, having knowledge of the many mazes of an underground cave, put forth the idea that they adopt the cave as their hideout, taking with them whatever wealth and food they could gather, and from there decide on some further plan of action.

With great fear and apprehension, the lads headed towards the cave, knowing well that they would perhaps never again see their families. With no idea of what the future held, and with only a scarce amount of food and wealth, it was only trust in the help of Almighty Allāh that gave them courage.

Divine Will soon took over, throwing a blanket of sleep over the youngsters. It would later feel like just a day's rest, whereas to the outside world it would span over three hundred years. Kings and rulers would come and go, nations would rise and fall, but the boys sleeping under Divine Protection would remain in their fresh, pure forms. They would neither age, nor experience bed-sores, or die of hunger or thirst. They would just sleep and sleep and sleep.

Had Almighty Allāh allowed, death could have easily delivered them into an even more blissful condition. Divine Decree however willed that their tremendous sacrifice be remembered till the end of times. Thus, three hundred and nine years later, when Christianity had become the state religion, they awoke from their deep slumber.

Unaware of what had occurred outside of the cave, they elected one member to stealthily make his way to the market and purchase some necessities. When the time came to pay, the boy handed over some coins and took leave. Since the coins were of an unfamiliar nature, the store-keeper held him back and demanded proper payment. The commotion attracted others and finally security had to be called in.

Since the coins were dated hundreds of years back, suspicion arouse of the lad having discovered a 'hidden treasure'. He was thus led to higher authorities. His simple explanation was at first totally rejected, but the more the authorities probed, the more its truth became evident.

The king of that time, being of a religious frame of mind, had the boy summoned immediately. He understood the boy and his friends to be a 'living example' of the occurrence of 'life after death', an issue which was being disputed by certain fractions in the community. He had the youth declared as 'living signs of the power of Almighty Allāh' and ordered that they all be treated in the cities as 'high-standing righteous leaders'.

The boy was asked to fetch his companions so that all could enjoy the honour of their righteous company, but Almighty Allāh willed otherwise. What happened after his entering the cave will perhaps never be known. After the passing of a considerable period of time, the people awaiting outside would have most probably attempted tracing his tracks within, but the nature of the cave, and the frightening aura that it gave off (which will be discussed) forced them to retreat and give up their search.

Discussing their affair in detail, The Qur'ān first presents a summary of the incident, and thereafter touches on certain aspects in detail. It should be remembered that Qur'ān never discusses an incident as a mere 'incident', with all its surrounding details. Rather, Qur'ān

focuses only on those issues from which great lessons can be derived. Thus, in the verses that follow, an attempt will be made to extract a few of the many lessons and guidelines that these verses provide.

A Qur'ānic Summary of The incident of The 'Cave-Dwellers'

Verse 10-12

Almighty Allāh says:

﴿إِذۡ أَوَى ٱلۡفِتۡيَةُ إِلَى ٱلۡكَهۡفِ فَقَالُواْ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحۡمَةٗ وَهَيِّئۡ لَنَا مِنۡ أَمۡرِنَا رَشَدٗا ١٠ فَضَرَبۡنَا عَلَىٰٓ ءَاذَانِهِمۡ فِي ٱلۡكَهۡفِ سِنِينَ عَدَدٗا ١١ ثُمَّ بَعَثۡنَٰهُمۡ لِنَعۡلَمَ أَيُّ ٱلۡحِزۡبَيۡنِ أَحۡصَىٰ لِمَا لَبِثُوٓاْ أَمَدٗا ١٢﴾ [الكهف: ١٠-١٢]

"When the youngsters took refuge in the cave, then they said, 'O our Rabb, grant us mercy from Your side and set our matter right.'

We put on their ears a veil (of sleep) in the cave for years.

Then We caused them to wake up to find out which of the two parties could best tell how long they stayed."

Lessons Learnt From The Above Verses:

Phrase 1:

﴿إِذۡ أَوَى ٱلۡفِتۡيَةُ﴾ [الكهف: ١٠]

"When some youngsters"

In this phrase emphasis has been placed on the fact that the few individuals that stood firm against the shayṭānī environment surrounding them were all 'youngsters'.

One learns from this that despite the prime target of shayṭānī spiritual attacks in every era being the youth, there will always be a divinely selected group of 'youngsters' who will stand up to the challenges of the time; who will sacrifice the prime of their lives for their Creator; and who will turn a blind eye to the ever-pestering carnal desires which every youngster brims with. Through such 'youngsters' Almighty Allāh brings about 'Islāmic Revolutions', *In Shā Allāh*.

Indicating towards such 'revolutions' led by the youth of Islām, Rasūlullāh ﷺ said:

"Almighty Allāh will continue planting shrubs in this Dīn (i.e., inspiring the youth of every generation), who will

remain firm in their obedience to Almighty Allāh."[10]

Phrase 2

﴿إِلَى ٱلۡكَهۡفِ﴾[الكهف: ١٠]

"Towards a cave"

In this phrase emphasis has been laid upon the fact that at times of necessity, when Īmān is being threatened by society and environment, if one is unable to stand up against the tides of kufr and immorality prevalent, the safest route for one would then be to pull himself out of that environment and retreat towards areas out of evil's reach.

Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ clearly explained this point when he صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ mentioned:

«مِنْ خَيْرِ مَعَاشِ النَّاسِ لَهُمْ رَجُلٌ مُمْسِكٌ عِنَانَ فَرَسِهِ فِي سَبِيلِ اللَّهِ، يَطِيرُ عَلَى مَتْنِهِ كُلَّمَا سَمِعَ هَيْعَةً أَوْ فَزْعَةً، طَارَ عَلَيْهِ يَبْتَغِي الْقَتْلَ وَالْمَوْتَ مَظَانَّهُ، أَوْ رَجُلٌ فِي غُنَيْمَةٍ فِي رَأْسِ شَعَفَةٍ مِنْ هَذِهِ الشَّعَفِ أَوْ بَطْنِ وَادٍ مِنْ هَذِهِ الأَوْدِيَةِ يُقِيمُ الصَّلاَةَ وَيُؤْتِي الزَّكَاةَ وَيَعْبُدُ رَبَّهُ حَتَّى يَأْتِيَهُ الْيَقِينُ، لَيْسَ مِنَ النَّاسِ إِلاَّ فِي خَيْرٍ». [الصحيح لمسلم]

"From the best of men is the one who holds onto the reigns of his horse, as it strides in the path of Allāh. Wherever and

[10] «لا يَزَالُ اللَّهُ يَغْرِسُ فِي هَذَا الدِّينِ غَرْسًا يَسْتَعْمِلُهُمْ فِي طَاعَتِهِ». [ابن ماجه بسند حسن]

> whenever the news of danger is perceived, he hastens over towards it, searching for the chance to attack or be attacked. Next is the man who takes with him his flock to the peaks of the mountains or to some valley, performing Ṣalāh therein, distributing his Zakāh and worshipping his Lord, until death overtakes him. There is only good in such people."

What we understand from this Ḥadīth is that when evil spreads its wings, the best of men is he who takes the courage to stand up against it, irrespective of the consequences. Throughout history, whenever and wherever the horns of shayṭānī power rose, numerous such heroes of Islām were to be found laying down their lives and the lives of their families for the preservation of their faith.

The Ḥadīth then describes the second category of the best of people. It is that individual or group, who, understanding himself/themselves incapable of fighting against the evil of their era, seek refuge in the high mountains and far-away fields, solely to protect his faith.

Whenever the surge of kufr power would appear too strong to be repelled immediately, Almighty Allāh would inspire individuals to adopt secretive methods in order to preserve their faith.

The ‘Spiritual Caves’ of This Ummah: The Masājid, The Madāris, And The Khānqāhs

In India, when it was noticed that tackling the British on the battle-field was no longer an immediate solution, Almighty Allāh inspired the saints of that time to establish their own ‘caves’, in which its dwellers would find themselves safe from not only the hands of military men, but more so from the poisonous effects of shayṭānī entertainment, shayṭānī western culture, and shayṭānī education. The ‘caves’ that were established for this purpose, under the title of ‘Dārul ʿUlūm’ (a house of knowledge) were many, but the one that stood out most prominently was the one of Deoband. From these Madāris, such ʿUlamā’ would be produced who would stand out in the world of darkness as beacons of True Light.

For the general public who were unable to free themselves for such lengthy periods as required by the Dārul ʿUlūms, Almighty Allāh inspired His selected servants to establish areas of self-reformation (Khānqāhs) far-away from the prime areas of civilisation, since the further one would be from the city, the more protected would he remain from its shayṭānī influence. From these ‘Khānqāhs’, such Mashā’ikh (spiritual reformers) would be produced who would become a source of spiritual illumination for thousands around.

In order to attract man towards these religious ‘caves’ and practically pull him away from the clutches of the shayṭānī, western

environment that he has become comfortable with, Almighty Allāh inspired His selected servants to invite, encourage, persuade and draw the masses towards the truth, be it in the form of lectures, of writing, of one-on-one meetings, etc. In this field, thousands of blessed individuals contributed, but the one that seemingly stood out most prominently was the revival effort of Ḥaḍrat Mawlānā Muḥammad Ilyās رَحِمَهُ ٱللَّهُ, which began in a small manner in Delhi, India, but soon grew to extend its branches to the far corners of the world.

Where previously only the Dārul ʿUlūms and Khānqāhs served as 'spiritual caves', Ḥaḍrat Mawlānā Ilyās رَحِمَهُ ٱللَّهُ expanded the horizons of these 'spiritual caves' to the Masājid of the world, which was always meant to be the true beacons of light in the eras of darkness. In these Masājid, the vices of the outside world would hardly dare to openly enter, thus making it the ideal 'cave' for the Muslims of every era till Qiyāmah.

Ḥaḍrat Mawlānā Ilyās رَحِمَهُ ٱللَّهُ established the principles of his inspired '*Tablighī*' movement quite close to what one finds indication of in Sūrah al-Kahf. For example:

The Sūrah speaks of (a group of youngsters). Ḥaḍrat Mawlānā Muḥammad Ilyās رَحِمَهُ ٱللَّهُ laid the basis of his reformatory movement upon this golden principle. Under the label of 'setting out in a Jamāʿah (group) and moving from Masjid to Masjid' (the spiritual caves of this Ummah), Ḥaḍrat Mawlānā Muḥammad Ilyās رَحِمَهُ ٱللَّهُ

created a simple yet unique expression of the verse:

﴿إِذۡ أَوَى ٱلۡفِتۡيَةُ إِلَى ٱلۡكَهۡفِ﴾ "When youngsters took refuge in a cave".

Full reliance upon The Creator of means «مسبب الأسباب», instead of relying merely upon means «الأسباب».

Phrase 3

﴿فَقَالُواْ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحۡمَةٗ وَهَيِّئۡ لَنَا مِنۡ أَمۡرِنَا رَشَدٗا ١٠﴾ [الكهف: ١٠]

> "Then they said, 'O our Rabb, grant us mercy from Your side and set our matter right."

From the Duʿā' made by the youngsters at the occasion of separating themselves from their families and abandoning their apparent means of sustenance, due to it interfering with their faith, one learns that during the times of Fitnah (trials and tribulations), the prime weapon of man will always be Duʿā', turning one's attention to and begging of Almighty Allāh's help.

When shayṭān attempts to frighten one with the threat that he will lose the 'means' «الأسباب» of a comfortable life if he refuses to submit to shayṭānī culture, one should at that moment pacify his heart that as long as his eye and heart remain focused towards 'The Creator of means' «رب الأسباب», he will never be left in despair. Rather, as Divine Help very soon surrounded the 'youth of the cave' and provided them with such comfort and peace which one could never imagine,

so too will it be with him, since even though the begging hand has today changed, The Giving Hand is still the same!

Phrase 4:

﴿فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ فِي ٱلْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾﴾ [الكهف: ١١]

"We put on their ears a veil (of sleep) in the cave for years".

In order for one to find full protection from the evils of his time, it is not sufficient that he merely hastens towards some cave, but what is vital is that he ensures that he does not allow the evils of the outside environment to follow him into his 'cave'.

For a good period of time, if one is kept totally oblivious of the shayṭānī environment beyond his 'cave', his soul, heart and mind will find the ideal opportunity to 'detoxify' and rid itself totally of all shayṭānī filth that had gathered over the course of many years.

After this period of 'detoxifying' one will then be able to enter back into his environment, but now instead of his being affected by the environment, he will instead administer change to the environment. Spiritual revolutions will occur at his hands in a short period and shayṭānī efforts will receive a devastating blow merely on account of his presence.

In the Madāris, Khānqāhs and in the model of Tablīgh outlined by Mawlānā Muḥammad Ilyās رَحِمَهُ ٱللَّهُ, great effort has been made to implement this Qur'ānic indication. Within these three Divinely-

inspired 'caves' one finds himself totally distanced from sports, politics, news of social events, etc. Besides the words of Almighty Allāh and Rasūlullāh ﷺ, whilst in these three blessed environments, it seems as if a cork has been placed within the ears, making one deaf and sort of 'oblivious' to the outside world. It is no wonder then that we find such luminaries being created from these three blessed quarters upon whose hands hundreds if not thousands of others rectify their lives.

Unfortunately, today, through the avenue of the 'mobile' and all its accompanying 'applications', even these three spiritual 'caves' are no longer safe from shayṭānī infiltration. One may be in Iʿtikāf, or sitting in a lesson of Ḥadīth, yet right at his side lies the filth of pornography, Hollywood and Bollywood, international sports, music, and innumerable other shayṭānī avenues of entertainment.

Indeed, blessed is the one who, during his days in the Madrasah, in the Khānqāh or in Tablīgh, turns a blind eye to the gadgets of technology and allows the spiritual aura of this blessed 'cave' to detoxify his heart, mind and soul, enabling him to thereby digest the spiritual light that emanates from The Qur'ān, The Sunnah, the Masājid, and the gatherings of the pious.

It is on the hands of such individuals that Almighty Allāh destines Islāmic revolutions, despite their means being restricted and their time being short. The next verse of the Sūrah alludes to this very point. Almighty Allāh says:

﴿ثُمَّ بَعَثۡنَٰهُمۡ لِنَعۡلَمَ أَيُّ ٱلۡحِزۡبَيۡنِ أَحۡصَىٰ لِمَا لَبِثُوٓاْ أَمَدٗا ١٢﴾ [الكهف: ١٢]

"Then We woke them up, so that We may know (i.e., it may become apparent) which of the two groups had protected/ counted the time that they had stayed."

The meaning of ﴿أَحۡصَىٰ﴾ as explained by the scholars is 'to protect' «حفِظ» or 'to count' «ضَبَط».[11] It could be read as a verb indicating to the past tense «الفعل الماضي», which would give the meaning of 'had protected'/had counted' or as a comparative noun «اسم التفضيل»[12], which would give the meaning of 'had best protected/ had counted more accurately'.

Scholars then differ as to the identity of the two groups:

1. One view is that the boys of the cave themselves differed, when they awoke, with regards to the duration of time they had been sleeping. What had in reality been over three hundred years, seemed to the boys as a mere day, or even

[11] «الإحصاء: العد والحفظ». [النهاية لابن الأثير]

[12] ويحتج لقول أبي إسحاق بأن أفعل من الرباعي قد كثر، كقولك ما أعطاه للمال، وآتاه للخير، وقال النبي عَلَيۡهِٱلسَّلَامُ في صفة جهنم: «هي أسود من القار». وقال في صفة حوضه عليه السلام: «ماؤه أبيض من اللبن». وقال عمر بن الخطاب رَضِيَٱللَّهُعَنۡهُ: «فهو لما سواها أضيع». وهذه كلها أفعل من الرباعي. [ابن عطية]

less than a day.

Their differing would thus be an open expression of the Great Power of Almighty Allāh, espeacially in making the life of the grave (Barzakh) until Qiyāmah seem extremely short to the believers, despite its duration spanning over thousands of years.

2. Another view is that it refers to the Christian scholars who were to come after, who would in detail discuss the issue of these boys, with regards to their number, the colour of their dog, the time that they remained in the cave, etc.

Their differing and their deep discussions over the issue of a few lads, who had hardly done any 'real' work in the outside world, would thus be an open expression of the Power of Almighty Allāh in making the names of His pious servants stand out in history and remain as a source of inspiration for generations to come, despite continuous shayṭānī efforts to have the remembrance of their feats effaced totally.

Both of the above two views have been based upon the translation of ﴿أَحۡصَىٰ﴾ being 'to count' «ضَبَط».

Ḥaḍrat Mawlānā Munāẓir Aḥsan Gilānī رَحِمَهُ ٱللَّهُ explained a third possible meaning of this verse, which surfaces when the word ﴿أَحۡصَىٰ﴾ is taken in the meaning of 'to protect/to make worthwhile' «حفِظ», or 'to have been the most protective/to have made the most

worthwhile'«أَحفَظ». [13]

The meaning of the verse would then be as follows:

> "Then we woke them up so that we may know (i.e., it may become apparent) which of the two groups (i.e., the boys fast asleep in their cave, or the irreligious leaders drowned in their lust and desires outside the cave[14]) had best protected and made the most of the time that they had spent (in this world)."

How Many Have Been Placed in Their Graves Hundreds of Years Ago, Yet Their Legacy Still Survives!

The lesson that gets derived from this third possible translation, as expounded on by Ḥaḍrat Mawlānā Munāẓir Aḥsan Gilānī رَحِمَهُ ٱللَّهُ, is

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[13] 'An example of «أحصا – يُحصِي» being utilized in the meaning of 'to protect' «حفِظ» is the following '*Mursal*' tradition, in which Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ is quoted as having said to his beloved uncle, Ḥaḍrat ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ:

> «نَفْسٌ تُنجِيهَا خَيْرٌ مِنْ إِمَارَةٍ لاَ تُحْصِيهَا». [سنن الكبرى للبيهقي]
>
> "Saving one's life (from destruction) is much better than assuming leadership, which you will not manage to protect (i.e., the demands of which you will not manage to fulfil)."

[14] وقد روى عن ابن عباس رَضِيَ ٱللَّهُ عَنْهُمَا «أن أحد الحزبين الفتية والآخر الملوك الذين تداولوا المدينة ملكا بعد ملك». [حقي]

that the selected servants of Almighty Allāh, despite having trivial resources and an extremely tight schedule, accomplish such feats during their short lives, which could not be accomplished by hundreds working together.

The boys of the cave, without even moving a limb, or a tongue in Duʿā', were able to bring about a spiritual revolution in the world outside their cave, through the blessings of their noble sacrifice. Upon their awakening, instead of finding the evil, satanic environment which they had fled, their eyes would find coolness in a religious society that had now been established, run by a righteous, Allāh-fearing king.

Their next accomplishment would be to quell all arguments that were at that present moment brewing within their city regarding the possibility of 'life after death'. The mere appearance of one of these lads, in his original state, three hundred years after their being laid down to rest, was more than sufficient evidence of the phenomenon of 'resurrection'. An argument that was brewing for perhaps years was solved by these righteous youngsters in just a couple of hours. This again was due to the blessings Almighty Allāh places in the time and actions of His selected servants.

The boys thereafter disappeared in their cave, again falling into a state of slumber, as opined by some, or passing away as opined by others. In this state too, they would accomplish another feat, which would have a life-span of hundreds if not thousands of years, i.e.,

serving as a source of religious inspiration, at first for the Christians only, and then with their mention being made in the Noble Qur'ān, for the believers of every nook and corner till the Final Hour.

This was the work accomplished by a 'trivial' group of seven lads and one dog, without any resources, any recognized skill, any family backing, etc. In a seemingly insignificant act of 'falling asleep' and then 'awakening' their blessed souls brought about a religious revolution in their land, quelled all doubts regarding 'resurrection' and established itself as an inspiration and a source of courage for the believing men and women of every era, who finds himself/herself in fear regarding the environments of shayṭānī culture circling rapidly from all sides.

As for the many kings and leaders that came and went during that period of three hundred and nine years, despite enjoying whatever resources the world had to offer, their works and accomplishments neither availed them in the least, nor the generations that followed thereafter. They died, and so did the innumerable exhaustive efforts they had made in order to keep their names and legacies alive.

Their wealth, position and hold upon worldly resources could in no way compete with the power of Divine Support, which the sleeping lads of the cave enjoyed. The difference between the two groups was that the lads enjoyed Divine Blessings (Barakah) in their time and actions, whilst the time and actions of the irreligious kings and leaders that came and went were devoid of blessings.

Similarly, in this day and age, where the call is constantly heard that without modern education, financial support, expertise in modern sciences and technology, a strong hand over worldly resources, etc., one will never be able to meet up to the challenges of the modern, shayṭānī world, one finds Qur'ānic guidance indicating that in the battle between the 'modern world' and Islām, it will never be 'Islāmic materialism' that will defeat 'shayṭānī materialism'. Rather, it will be the 'light of spirituality' that will dispel the darkness's of kufr, acting in the name of secularism, modernism, etc.

The 'hidden' ingredient powering every individual that has already and will, till the Last Day, spearhead Islāmic revolutions is this very chemical of 'seclusion in one's cave, engaged with one's Creator, and totally disengaged from all else'.

It was this very ingredient for which Rasūlullāh ﷺ would retreat to the cave of Ḥirā', and pass therein, in deep meditation, days on end. This cave would later be replaced by the Tahajjud prayer-mat of Rasūlullāh ﷺ, upon which hours would be spent each night, in tears and Duʿā's, totally engaged with his most beloved Creator. The Ummah would also be encouraged to hold firm to this 'spiritual cave' of Tahajjud, since in it would be hidden the spiritual magic required for the revival and progress of one's faith, as well as the faith of those around.

The Muṣallā (prayer-mat) of Tahajjud – The Primary Spiritual Cave of This Ummah

Almighty Allāh, whilst ordering Rasūlullāh ﷺ to stand in front of his Creator during the late part of the night, simultaneously issued an encouragement to the Ummah to do the same. Almighty Allāh says:

﴿ يَٰٓأَيُّهَا ٱلۡمُزَّمِّلُ ١ قُمِ ٱلَّيۡلَ إِلَّا قَلِيلٗا ٢ نِّصۡفَهُۥٓ أَوِ ٱنقُصۡ مِنۡهُ قَلِيلًا ٣ أَوۡ زِدۡ عَلَيۡهِ وَرَتِّلِ ٱلۡقُرۡءَانَ تَرۡتِيلًا ٤ إِنَّا سَنُلۡقِي عَلَيۡكَ قَوۡلٗا ثَقِيلًا ٥ إِنَّ نَاشِئَةَ ٱلَّيۡلِ هِيَ أَشَدُّ وَطۡئٗا وَأَقۡوَمُ قِيلٗا ٦ إِنَّ لَكَ فِي ٱلنَّهَارِ سَبۡحٗا طَوِيلٗا ٧ وَٱذۡكُرِ ٱسۡمَ رَبِّكَ وَتَبَتَّلۡ إِلَيۡهِ تَبۡتِيلًا ٨ ﴾ [المزمل: ١ – ٨]

“O You wrapped in a cloth!

Stand up all night (in Tahajjud salaah), except for a little while.

(Stand) for half the night or slightly less,

or add some more. And recite the Quraan clearly.

Verily We will soon cast a weighty word upon you.

Undoubtedly, waking at night is extremely difficult (upon the nafs) and it corrects one’s speech the best.

You certainly have intensive work during the day.

Mention the name of your Rabb and cut yourself off from

everything to focus your attention solely upon Him."

In this verse, indication has been made that in order for one's religious/Tablīghī efforts during the day to show its results, it is vital that it be coupled with Ṣalāh, Dhikr, meditation, Duʿā' and sobbing before one's Creator at night.

A similar instruction has been issued in Sūrah al-Inshirāḥ. Almighty Allāh commands:

﴿فَإِذَا فَرَغْتَ فَٱنصَبْ ۝٧ وَإِلَىٰ رَبِّكَ فَٱرْغَب ۝٨﴾ [الشرح: ٧ – ٨]

"So, when you have completed (with propagating during the day), then exert yourself (in other forms of ʿIbādah during the night) and turn to Your Rabb (asking your needs only from Him)."

Indicating towards the unique spiritual powers that the Tahajjud Ṣalāh creates within one, and the sparkling results that it creates within one's physical efforts of the day, Almighty Allāh says:

﴿وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ۝٧٩﴾ [الإسراء: ٧٩]

"In a portion of the night perform the Tahajjud Ṣalāh, that is an extra for you. Soon your Rabb will accord to you the Maqām Maḥmūd (the most exalted position)."

Rasūlullāh ﷺ remained constant in adopting his Tahajjud prayer-mat as his 'spiritual cave' of the night, at times remaining on

his mat till dawn, despite his blessed legs swelling severely. Then, during the auspicious month of Ramaḍān, recluse towards this 'spiritual cave' would extend tremendously, encompassing the entire day and night during the last ten days of Ramaḍān. This was the blessed practice of Rasūlullāh ﷺ, and towards it was the Ummah invited, especially the ʿUlamā', the Ḥuffāẓ, and the religious elders.

Rasūlullāh ﷺ's encouragement in this direction, included amongst many others, the following statements:

- Know well that the honour of a believer is in his prayer at night![15]

- The closest that a slave can come to his Creator is in the last portion of the night. If you can manage to be from those who remember Almighty Allāh during this hour, please do so![16]

- Hold firm unto the Ṣalāh (prayer) of the night. Verily, it is the way of your pious-predecessors, it attains for you closeness to your Creator, it effaces your sins, and it prevents one from

[15] «واعلم أن شرف المؤمن قيامه بالليل». [رواه الحاكم والبيهقي وحسنه المنذري]

[16] «أقرب ما يكون الرب من العبد في جوف الليل الأخير، فإن استطعت أن تكون ممن يذكر الله في تلك الساعة فكن». [رواه الترمذي بسند صحيح]

sinning![17]

It was the habit of the spiritual elders to hasten towards the Majālis of their elders, and to spend time in their Khānqāhs, after spending considerable time engaged in Tablīghī activities with the masses, in order to cleanse their hearts of any darkening effects that result due to lengthy socialising. When this would be their attitude, despite their socialising being purely for religious purposes, what then should be the concern of those whose day and night gets spent in worldly matters.

For this reason, one constantly hears the plea that one should regularly withdraw himself from his environment and hasten towards the cave of the Masājid and the religious gatherings of the righteous, for periods of three days, forty days, four months, etc.

As the Aṣḥāb al-Kahf (lads of the cave) rewrote history through their time spent in the cave, in this Ummah too that individual will rewrite the script of present history who will hold firm to the 'spiritual caves' that Islām has erected, viz. the Muṣallā of Tahajjud, the Masājid, the Khānqāhs (on condition that they operate on proper guidelines set by the Sharīʿah), the Dārul ʿUlūms, spending time in the path of Almighty Allāh, inviting others towards Allāh during the day, and crying in front of Allāh, in the Masjid, at night.

[17] «عليكم بقيام الليل فإنه دأب الصالحين قبلكم، وهو قربة إلى ربكم، ومكفرة للسيئات، ومنهاة للإثم». [رواه الترمذي بسند حسن]

These are the spiritual caves of this Ummah, and *In Shā' Allāh* from it will the rays of spiritual illumination continue filtering through every era, till the Last Day.

The Incident of The Lads of The Cave in Detail

Verse 13

After providing a three-verse summary of the incident of Aṣḥāb al-Kahf, Almighty Allāh thereafter highlights certain aspects of their most miraculous incident.

Almighty Allāh says:

﴿نَّحۡنُ نَقُصُّ عَلَيۡكَ نَبَأَهُم بِٱلۡحَقِّۚ إِنَّهُمۡ فِتۡيَةٌ ءَامَنُواْ بِرَبِّهِمۡ وَزِدۡنَٰهُمۡ هُدٗى ١٣﴾

[الكهف: ١٣]

> "We narrate to you their real story, they were youngsters who believed in their Rabb and We increased them in guidance."

In the phrase ﴿إِنَّهُمۡ فِتۡيَةٌ﴾ '*they were mere lads*' one finds an indication that even though the prime targets of the trials and tests of dajjāl will be the youth of the Ummah, who will be tempted through the avenues of sexual pleasure, open access to wealth, drugs, raves, pornography, music, etc., then too, just as how the 'lads of the cave' stood firm against the shayṭānī winds of vice during their era, so too

will this Ummah see such noble lads who will hold high the flag of Islām, despite the forceful shayṭānī winds that will blow against them.

If one were to now express bewilderment at how youngsters could, in the prime of his/her sexual strength, ever be able to resist the temptations that the 'free world' throws continuously towards them, one would find his answer in the very next phrase, wherein Almighty Allāh says:

﴿ءَامَنُوا۟ بِرَبِّهِمْ وَزِدْنَٰهُمْ هُدًى ﴿١٣﴾﴾ [الكهف: ١٣]

> "They believed in their Rabb and We increased them in guidance."

Almighty Allāh indicates in this phrase ﴿وَزِدْنَٰهُمْ هُدًى ﴿١٣﴾﴾ that it was not the lads themselves that stood firm against the vices of their era. Rather, it was the spiritual strength (Tawfīq) that Almighty Allāh imbibed within them, that kept them upright and firm. They too were fearful of the consequences of their boldness in front of the shayṭānī rulers of their era, but were prepared to take that 'courageous step' towards good which is required from every believer. Once they took that step, Almighty Allāh showered upon them Divine Guidance, which made their fearful path bright and easy to tread. Indeed, whosoever takes a step towards Almighty Allāh, will find Almighty Allāh coming towards him in leaps. The

next verse further highlights this point. Almighty Allāh says:

Verse 14

﴿وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَن نَّدْعُوَ مِن دُونِهِ إِلَٰهًا لَّقَدْ قُلْنَا إِذًا شَطَطًا ﴿١٤﴾﴾ [الكهف: ١٤]

> "We made their hearts firm when they stood up and said, 'Our Rabb is the Rabb of the heavens and the earth, we will never call on anyone but Him, if we do this, then we will be saying something useless'."

The heart in Arabic is called «قلب» which means something that is always changing. There are times when one feels strong and brave but then suddenly crashes into cowardice, laziness and helplessness. Until death, one has no guarantee whether his heart will remain straight upon the truth, since it is part of its nature to change and jump from one state to another.

At times, Almighty Allāh favours His servants with a high level of Divine Aid, known as «ربط القلب» - 'holding the heart firm', through which all fears get dispelled and one rises easily over every challenge.

The day after Nabī Mūsā عَلَيْهِ السَّلَامُ's mother had dropped her beloved son into the Nile, after receiving Divine Inspiration to do so and a Divine Promise that the boy would not be harmed, her heart also

began losing courage and its restlessness over the plight of her son was driving her to the brink of breaking down in tears and exposing her secret. At that crucial juncture, Almighty Allāh blessed her with this Divine Gift of «ربط القلب» - 'holding the heart firm', after which she returned to her senses and behaved as though nothing had ever happened. Almighty Allāh describes her incident thus:

﴿ وَأَصۡبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًاۖ إِن كَادَتۡ لَتُبۡدِي بِهِۦ لَوۡلَآ أَن رَّبَطۡنَا عَلَىٰ قَلۡبِهَا لِتَكُونَ مِنَ ٱلۡمُؤۡمِنِينَ ١٠ ﴾ [القصص: ١٠]

> "And the heart of the mother of Mūsā was found restless. She would have almost disclosed his condition if We had not strengthened her heart so that she could be with those who have conviction."

From the above verses, one can gauge the power of this Divine Gift, known as «ربط القلب» - 'holding the heart firm'. From the indication made in Sūrah al-Kahf, one understands that this Divine Gift has not been restricted to a mere one or two individuals, but will in fact be offered to many of this Ummah, as long as they are prepared to take the first crucial step towards their Creator.

How many stars have already passed in the history of Islām, whose courage and steadfastness in the face of torture, threats, temptations, etc., baffles the mind!!

Families would be wiped out in front of their eyes, limbs would be broken, finger and toe-nails would be pulled out, electric current would be passed through the body, and countless other forms of torture would be conjured, yet the faith of these brilliant stars of Islām would not waver in the least. What was it that kept them and continues keeping the heroes of Islām firm upon the truth? It was this very gift of «ربط القلب» - 'holding the heart firm', a Divine Gift against which shayṭānī forces have and will always fail miserably.

Verse 15

﴿هَٰٓؤُلَآءِ قَوۡمُنَا ٱتَّخَذُواْ مِن دُونِهِۦٓ ءَالِهَةٗۖ لَّوۡلَا يَأۡتُونَ عَلَيۡهِم بِسُلۡطَٰنِۭ بَيِّنٖۖ فَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبٗا ١٥﴾ [الكهف: ١٥]

> "These people of ours have taken deities besides Him, why do they not bring any clear proof for this? Who can be a greater oppressor than the one who ascribes lies to Allāh?"

When one gets blessed with the Divine Gift of «ربط القلب» - 'holding the heart firm' he discards his previous apologetic attitude, due to the complex of inferiority that he suffers from, and instead boldly questions the laughable notions that his people have come to regard as 'absolute truth'.

He does not feel shy of his faith, nor does he bother apologizing for his 'strange' ways. Rather, he views the alien culture around him as 'strange', 'filthy' and 'uncouth' and does not shy from making his

views known to all around.

No longer is such an individual found searching for answers to his critics. Rather, he now becomes a critic of the false notions that exist around him, and boldly challenges society to prove him wrong. Finding none to accept his challenge, he now boldly declares:

﴿فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ﴿١٥﴾﴾ [الكهف: ١٥]

> "Who then can be a greater oppressor than the one who ascribes lies to Allāh?"

In The Shade of Divine Aid

Verse 16

﴿وَإِذِ ٱعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ فَأْوُۥٓا۟ إِلَى ٱلْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِۦ وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا ﴿١٦﴾﴾ [الكهف: ١٦]

> "Now that you have separated from these people and whatever they worship besides Allāh, take refuge in a cave! Your Rabb will extend His mercy to you and He will provide for you in your matter."

When the decision was made to distance themselves from society and flee from their homes and families, a proposal was put forward that they seek shelter in a cave, whose underground tunnels were known to one of them. The difference between a «كهف» and a «غار» is

that the latter is a small opening in a mountain, whereas the former is huge, with tunnels moving in all directions, spanning at times hundreds of miles. If one loses his way in these tunnels, the possibility of coming out alive is indeed slim. Similarly, locating one hiding in such a place is like searching for a needle in a haystack. The proposal was thus accepted and the boys soon made their way for the designated 'cave'.

The chance of being located within the cave was slim, but what about food and drink? The little that they had with them would soon be depleted, leaving them with no option but to come out in search of something to eat. How long would they manage in hiding? Would they be able to bear its cold during winter, and its eerie feeling at night? How would they fare against wild animals that would pick up their scent and trace their location? Questions like these raced through their minds as they entered their cave, but all fears were soon laid to rest with a statement of one of the lads, a statement brimming with faith and reliance upon Almighty Allāh. With a heart and a tongue of Īmān he encouraged his companions saying:

﴿يَنشُرۡ لَكُمۡ رَبُّكُم مِّن رَّحۡمَتِهِۦ وَيُهَيِّئۡ لَكُم مِّنۡ أَمۡرِكُم مِّرۡفَقٗا ١٦﴾ [الكهف: ١٦]

> "Your Rabb will extend His mercy to you and He will provide for you in your matter."

The message that this noble lad was imparting to his companions in particular, and, through them, to every individual of this Ummah

who finds the chances of the survival of his religion slim, unless he immediately migrates from his homeland to the mountainous surrounding areas, or to some other land, is that the very Allāh that sustains man in cities and towns, wherein arrangements of food, water, basic necessities and luxuries exist, that Allāh will continue sustaining man even though he be in an area bereft of all apparent sources of sustenance. Just as Almighty Allāh provides through means, Almighty Allāh also provides without means.

It should never happen that due to always finding one's sustenance coming through apparent means, one loses sight of the fact that the means are a mere smoke-screen through which Almighty Allāh sends man's sustenance. If Almighty Allāh has to hold back one's sustenance, the means will there-and-then fall flat. On the other hand, if the means alone were to be removed, Almighty Allāh would still sustain, either through some other form of means, or even without any means, for Almighty Allāh alone is Strong and He alone is The Sustainer!

In another verse of the Noble Qur'ān, Almighty Allāh highlights this point by drawing man's attention to the hundreds of species of animals, insects, birds, fish, etc., that co-exist with man, despite having no set form of income to purchase their basic necessities. Allāh Almighty declares:

﴿وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحۡمِلُ رِزۡقَهَا ٱللَّهُ يَرۡزُقُهَا وَإِيَّاكُمۡۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ٦٠﴾

[العنكبوت: ٦٠]

> "How many animals are there not which do not carry their own sustenance!? It is Allāh alone that sustains them and it is He alone that sustains you, o man!

Almighty Allāh honoured the sacrifice and the spirit of conviction of these noble lads by ordering the mighty sun to present itself at their special service, by daily ridding the cave of its moisture, but at the same time not causing their bodies to deteriorate due to the strong rays of the sun. The sun would thus let its strong morning rays cut quickly across their cave, missing their bodies but at the same time eradicating the night moisture. Then, just before sunset, the evening cool rays of the sun would pass over their bodies, thereby warming up their cave and their bodies for the coming night.[18]

Almighty Allāh says:

verse 17

﴿وَتَرَى ٱلشَّمۡسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهۡفِهِمۡ ذَاتَ ٱلۡيَمِينِ وَإِذَا غَرَبَت تَّقۡرِضُهُمۡ

[18] This meaning has been understood when looking at the first part of the verse which shows the morning rays establishing a slight relationship with their cave, but not with their bodies. (*You will see the sun when it rises, turning away from their cave, towards the right*) As for the evening rays, Qur'ān describes its relationship with their bodies, and not just their cave. (*And when it sets, cutting across them as it moves towards the left*)

ذَاتَ ٱلشِّمَالِ وَهُمۡ فِي فَجۡوَةٖ مِّنۡهُ ﴾ [الكهف: ١٧]

> "You see the sun, when it rises, inclining away from their cave on the right, and, when it sets, turning aside from them on the left, while they were within an open space."

Almighty Allāh describes this phenomenon in the Noble Qur'ān, declaring it to be a 'sign' from the 'signs of Allāh', which like other signs will only be truly appreciated by the people of Īmān. As for those whose hearts have become rusted, they will see these signs and perhaps even write pages concerning it, but their hearts will fail to see the Being towards whom these 'signs' point. Almighty Allāh says:

﴿ذَٰلِكَ مِنۡ ءَايَٰتِ ٱللَّهِۗ مَن يَهۡدِ ٱللَّهُ فَهُوَ ٱلۡمُهۡتَدِۖ وَمَن يُضۡلِلۡ فَلَن تَجِدَ لَهُۥ وَلِيّٗا مُّرۡشِدٗا ١٧﴾ [الكهف: ١٧]

> "This is from among the signs of Allāh. Him whom Allāh guides, he alone is guided. And him whom He leads astray, you will never find for him a friend to bring him to the (right) path!"

Whether it be archaeologists, who strive to identify the true whereabouts of this miraculous cave, or scientists, who spend their lives attempting to unravel the intricacies of life, due to their hearts being blinded, they will acquire mastery in their studies over the 'Divine Signs', but will fail to understand what the 'sign' is actually

pointing towards.

verse 18

﴿وَتَحۡسَبُهُمۡ أَيۡقَاظٗا وَهُمۡ رُقُودٞۚ وَنُقَلِّبُهُمۡ ذَاتَ ٱلۡيَمِينِ وَذَاتَ ٱلشِّمَالِۖ وَكَلۡبُهُم بَٰسِطٞ ذِرَاعَيۡهِ بِٱلۡوَصِيدِۚ لَوِ ٱطَّلَعۡتَ عَلَيۡهِمۡ لَوَلَّيۡتَ مِنۡهُمۡ فِرَارٗا وَلَمُلِئۡتَ مِنۡهُمۡ رُعۡبٗا ١٨﴾ [الكهف: ١٨]

> "You assume them to be awake whereas they are asleep. We turned them on the right and on the left while their dog lay stretching its forepaws on the threshold. Had you peeked at them you would have turned away from them in flight and you would have been filled with awe of them."

In the state of sleep there would always be the fear of insects or wild animals approaching their bodies and devouring their skin and flesh. The next concern would be bed sores which would naturally develop due to their bodies lying in the same position for such a lengthy period. And finally, there was the concern of a stranger by chance falling upon their cave and interfering with their bodies. As long as the lads were in their state of consciousness, it was their responsibility to ward off all these concerns, by appointing one to stand guard during their sleep, by regularly exercising their limbs and by avoiding speaking too loudly, lest their voices reach an enemy ear.

But when their bodies were placed in its state of complete,

continuous 'sleep', Almighty Allāh directly saw to these concerns, thereby issuing a lesson to all of mankind in general and to the believers of this Ummah in particular, that no matter how great the fear, and how strong the enemy, if Almighty Allāh decrees, the forces of the devil will find themselves powerless in their efforts to harm the believers, not only spiritually but even physically.

Divine Power caused the sleeping bodies to appear wide awake, thus warding off all insects and animals.

﴿وَتَحۡسَبُهُمۡ أَيۡقَاظٗا وَهُمۡ رُقُودٞۚ﴾ [الكهف: ١٨]

> "You will think them to be awake, whereas they are fast asleep! "

As for the fear of bed sores, just like how arrangements are made in hospitals for a nurse to regularly turn over the body of the paralysed patient, Almighty Allāh ordered that their bodies automatically turn from side to side at regular intervals. There was no need for a nurse, nor for any angelic force to turn the bodies. Nay, all that was needed was a Divine Command and the bodies began treating themselves automatically.

﴿وَنُقَلِّبُهُمۡ ذَاتَ ٱلۡيَمِينِ وَذَاتَ ٱلشِّمَالِۖ﴾ [الكهف: ١٨]

> "We turn them on their sides, right and left."

Finally, as a cherry on the top, the lads were provided with two

sheets of security, one through their faithful dog which was made to lie at the entrance of their inner-cave and the second by an aura of awe and fear which would settle upon the hearts of any person who dared venture anywhere near their hideout. Almighty Allāh says:

﴿وَكَلْبُهُم بَٰسِطٌ ذِرَاعَيْهِ بِٱلْوَصِيدِ ۚ لَوِ ٱطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا ﴿١٨﴾﴾ [الكهف: ١٨]

> "While their dog lay stretching its forepaws on the threshold. Had you peeked at them you would have turned away from them in flight and you would have been filled with awe of them."

Lessons Drawn from The Above Verses:

Lesson 1: The showers of Almighty Allāh's Aid and Mercy comes in proportion to the sacrifice one makes. The lads who sacrificed their family, their comfortable homes and the security they had previously enjoyed therein were, in accordance to their sacrifice blessed with Divine Security, a warm, germ-free environment and such tranquillity and sleep that no mattress could ever provide.

It has been said so beautifully:

سامانِ راحت اور چیز ہے اور راحت اور چیز ہے

> "The means for acquiring peace and tranquillity is one thing, and peace and tranquillity itself is something else."

Majority of man lives in this deception that if one owns a comfortable mattress, he will find sweet sleep; if one has a pretty wife, he will find solace at home; if one's earnings are huge, he will find a stress-free life, etc. Let it be understood well that the world can produce mattresses but not sleep. Sleep, peace, happiness, etc., comes directly from the Creator of peace and sleep. If Almighty Allāh ordains, one's wife will bring him the greatest of joy and comfort, and if Almighty Allāh decrees, that very wife, no matter how pretty, will push one into the valleys of depression.

How many influential people are there who find no sleep at home, despite their most luxurious and soft mattresses, yet whilst out in the path of Allāh, experience the sweetest of sleep upon the rough carpets of the Masjid. When Almighty Allāh wishes, one will find the comfort of a king, despite being in a cave, a jail, or a small shanty. Almighty Allāh's aid is not dependent on environment, nor on apparent means. Worldly matter provides comfort to the body alone. As for the heart and soul, its comfort is derived directly from Almighty Allāh. As the lads said:

﴿فَأْوُۥٓا۟ إِلَى ٱلْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِۦ وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا ﴿١٦﴾﴾

[الكهف: ١٦]

> "Take refuge in a cave, you Rabb will extend His mercy to you and He will provide for you in your matter."

Lesson 2: In every era there will be those special servants of Almighty Allāh whose sacrifices for Dīn will bring upon them the favours showered upon the lads of the cave. Their condition will be such that:

a) Almighty Allāh will bless them with such wisdom and insight regarding current affairs, that upon hearing their discourses or reading their writings one will be convinced that their day and night is spent researching current affairs, whereas in reality their link with news, newspapers, magazines, internet, etc., will be close to nil. As Almighty Allāh says:

﴿وَتَحۡسَبُهُمۡ أَيۡقَاظٗا وَهُمۡ رُقُودٞۚ﴾ [الكهف: ١٨]

> "You see them and understand that they are awake, whereas they are sleeping."

b) Despite their income being minimal, Almighty Allāh will arrange for their travels to the far corners of the globe, in order for them to spread the message of Islām. Frequent journeys of Ḥajj, ʿUmrah and religious travels will be their lot. And even if their bodies do not travel between the East and the West, then too Almighty Allāh will ensure that their teachings and their spirituality moves throughout the globe, either through their books, or their students, or through their voices being aired worldwide. As Almighty Allāh says:

﴿وَنُقَلِّبُهُمۡ ذَاتَ ٱلۡيَمِينِ وَذَاتَ ٱلشِّمَالِۖ﴾ [الكهف: ١٨]

"We turned them on the right and on the left."

c) At the service of these spiritual leaders, Almighty Allāh will place rich, influential businessmen. These worldly men will develop such love and honour for these saints that they will drop themselves at the thresholds of these Mashā'ikh, ʿUlamā' and saints, ready to obey and serve them as a faithful dog serves its master. Through their service of these righteous men, Almighty Allāh will honour them with high stages of Jannah, just as how the dog of the lads of the cave was honoured with entrance into Paradise, on account of its service. As Almighty Allāh says:

﴿وَكَلْبُهُم بَٰسِطٌ ذِرَاعَيْهِ بِٱلْوَصِيدِ﴾ [الكهف: ١٨]

"While their dog lay stretching its forepaws on the threshold."

d) Almighty Allāh will bless them with an aura of awe. In their presence, one will find influential men shiver as they talk. These spiritual leaders will not be influenced by the wealth of others. Rather, their talks and gazes will cause the hearts of wealthy leaders to shiver in fear of Almighty Allāh and to burst into tears. Such spiritual leaders will lead the Ummah into battle against the Kuffar, and in fear of such men, enemy forces will flee. As Almighty Allāh says:

﴿لَوِ ٱطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا ﴿١٨﴾﴾ [الكهف: ١٨]

"Had you peeked at them you would have turned away from them in flight and you would have been filled with awe of them."

CHAPTER 5

Aṣḥāb al-Kahf Awaken

verse 19-20

﴿وَكَذَٰلِكَ بَعَثْنَٰهُمْ لِيَتَسَآءَلُوا۟ بَيْنَهُمْ ۚ قَالَ قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ۖ قَالُوا۟ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۚ قَالُوا۟ رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ ۖ فَٱبْعَثُوٓا۟ أَحَدَكُم بِوَرِقِكُمْ هَٰذِهِۦٓ إِلَى ٱلْمَدِينَةِ فَلْيَنظُرْ أَيُّهَآ أَزْكَىٰ طَعَامًا فَلْيَأْتِكُم بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾ إِنَّهُمْ إِن يَظْهَرُوا۟ عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِى مِلَّتِهِمْ وَلَن تُفْلِحُوٓا۟ إِذًا أَبَدًا ﴿٢٠﴾﴾ [الكهف: ١٩-٢٠]

“Thus We awakened them, whereupon they began questioning each other. One of them said: “How long have you been here?” They replied: “We’ve been here for a day or less than a day.” They said: “Your Sustainer alone knows best how long you’ve been here. Now send one of you with these silver coins of yours to this city. Then let him see what food is purest and bring some of that food to you. Let him be cautious and not disclose your whereabouts to anyone.”

If those people should come to know of your whereabouts, they would stone you to death or force you back to their

religion – in which case you will never be successful."

After spending over three hundred years in their protected cave, Almighty Allāh opened the eyes of the lads to what they presumed to be just the next day. So comfortable had been their lengthy sleep that they doubted whether they had slept a full day or only a portion of a day. Their first concern was to now purchase some food, since their scant provisions had depleted just before they had fallen asleep.

The first discussion that occurred upon the lads awakening was regarding the time that they had spent sleeping.

﴿قَالَ قَآئِلٌ مِّنۡهُمۡ كَمۡ لَبِثۡتُمۡۖ قَالُواْ لَبِثۡنَا يَوۡمًا أَوۡ بَعۡضَ يَوۡمٖۚ قَالُواْ رَبُّكُمۡ أَعۡلَمُ بِمَا لَبِثۡتُمۡ﴾ [الكهف: ١٩]

"How long did you tarry?' They replied, 'A day or perhaps part of a day.' They said, 'Your Lord knows best how long you tarried'."

Looking at indications around, each one presented an opinion regarding the time that they had been sleeping, but because there was no way to ascertain with certainty which view was correct, they ended this discussion by saying that 'Almighty Allāh alone knows best'.

A lesson that can be drawn for this is that during the era of the surge of shayṭānī power, the Muslim Ummah will be drawn into

arguments regarding issues for which there is no clear-cut ruling. Each party will, on the basis of Qiyās (analogical reasoning), have to make some decision which might not always reconcile with the view of another. At such times, the Ummah is warned against allowing these petty differences to cause disunity and confusion. Each party, whilst holding firm to his view, should at the same time respect the opposite view, knowing well that true knowledge of the affair lies alone with Almighty Allāh. There is always the possibility that one could be wrong in his reasoning, thus he should never behave as though he alone knows what is correct.

Instead of engaging in deep discussions regarding petty issues, the Ummah should instead see what is the need of the time and exhaust itself in that direction, just as the lads terminated their discussion and began pondering over what was most needed at that time, i.e., food for the following day.

They agreed that, due to the need of the time, one of them would have to go out in order to purchase for them something to eat. They said:

﴿ فَٱبۡعَثُوٓاْ أَحَدَكُم بِوَرِقِكُمۡ هَٰذِهِۦٓ إِلَى ٱلۡمَدِينَةِ فَلۡيَنظُرۡ أَيُّهَآ أَزۡكَىٰ طَعَامٗا فَلۡيَأۡتِكُم بِرِزۡقٖ مِّنۡهُ وَلۡيَتَلَطَّفۡ وَلَا يُشۡعِرَنَّ بِكُمۡ أَحَدًا ١٩ إِنَّهُمۡ إِن يَظۡهَرُواْ عَلَيۡكُمۡ يَرۡجُمُوكُمۡ أَوۡ يُعِيدُوكُمۡ فِي مِلَّتِهِمۡ وَلَن تُفۡلِحُوٓاْ إِذٗا أَبَدٗا ٢٠ ﴾

[الكهف: ١٩-٢٠]

> "Now send one of you with these silver coins of yours to this city. Then let him see what food is purest and bring some of that food to you. Let him be cautious and not disclose your whereabouts to anyone."
>
> If those people should come to know of your whereabouts, they would stone you to death or force you back to their religion – in which case you will never be successful."

Two valuable advices were offered to the one who had volunteered to enter the city in search of food, viz: a) He should try as far as possible to obtain the best and the purest that is available, b) He should not let his efforts in searching for the purest be too loud, lest he draw the attention of the enemy, which would then spoil everything.

In these advices one finds indication that during the surge of shayṭānī power, the food industry will be fully under the control and watch of shayṭānī lobbies, who will spare no effort in ensuring that all foods and beverages are to some extent contaminated. There will hardly be any concept left of 'pure and wholesome'.

In such an environment the Ummah has been encouraged to not just sit back and consume whatever the market offers, but to rather make some sort of effort to search for what one could call 'the best of the rest'. Even though it may not be the purest and most wholesome of all foods, but at least it should be the purest and most

wholesome of what is available. (﴿أَزۡكَىٰ﴾، أي: خير وأطيب)

Shayṭānī lobbies will, wherever possible, attempt to force Ḥarām food down the bellies of the Ummah, by: 1) packaging it with Ḥalāl labels, and 2) not disclosing its true ingredients. In such circumstances, if one were to consume Ḥarām, although he would not be held accountable as a sinner, but the ill-effects of Ḥarām will surely affect his spirituality, depriving him of a true, living spirit during his acts of worship and in his Duʿā's (prayers). A believer should thus endeavour to ascertain the source of his food as well as the source of the income with which food is being purchased. (﴿أَزۡكَىٰ﴾ أي: أحل)

However, in his endeavour to find the purest and the least doubtful food, one should act discreetly. His effort should not be too loud, nor should one behave as though everything is impermissible. One should trust the food of his fellow Muslim brother, and should not doubt his income and source of livelihood until and unless there is solid evidence for doing so. If one were to behave extreme with regards to finding 100% Ḥalāl, pure and wholesome; in which no doubt whatsoever exists, there is a great fear that he himself or his family will soon succumb to the pressure of his extremism and will develop a hatred for the teachings of Islām. And then one will never find success. ﴿وَلَن تُفۡلِحُوٓاْ إِذًا أَبَدٗا ٢٠﴾[الكهف: ٢٠]

CHAPTER 6

The Sacrifices of The Men of Allāh Will Never Go in Vain

verse 21

﴿وَكَذَٰلِكَ أَعۡثَرۡنَا عَلَيۡهِمۡ لِيَعۡلَمُوٓاْ أَنَّ وَعۡدَ ٱللَّهِ حَقّٞ وَأَنَّ ٱلسَّاعَةَ لَا رَيۡبَ فِيهَآ إِذۡ يَتَنَٰزَعُونَ بَيۡنَهُمۡ أَمۡرَهُمۡۖ فَقَالُواْ ٱبۡنُواْ عَلَيۡهِم بُنۡيَٰنٗاۖ رَّبُّهُمۡ أَعۡلَمُ بِهِمۡۚ قَالَ ٱلَّذِينَ غَلَبُواْ عَلَىٰٓ أَمۡرِهِمۡ لَنَتَّخِذَنَّ عَلَيۡهِم مَّسۡجِدٗا ٢١﴾ [الكهف: ٢١]

> “In this way did We expose their story so that the people may know that the promise of Allāh is true and that there is no doubt as to the coming of the last hour. When they disputed among themselves over their matter, they said: “Construct a building over them. Their Sustainer knows best their condition.” Those who prevailed in their matter said: “We shall construct a place of worship over them.”

During the three hundred plus years that the lads spent in the cave, Almighty Allāh brought about an Islāmic revolution in their city, a city which could never have thought that it would ever see the rays of true faith. The religion of Nabī ʿĪsā عَلَيۡهِ ٱلسَّلَامُ was now adopted by the state and the markets, etc., were brimming with the talks of Īmān.

Mufassirīn have written that the one area of concern in the city was the issue of how man would be resurrected on the Day of Judgement. The religious scholars were preaching that one would be resurrected in his original, worldly body, whilst the 'intellectual' were opining that resurrection would occur in some new form, since the body of man could not possibly come together after the passing of thousands of years over its decomposed bones and body parts.

At such a time Almighty Allāh brought these lads into the public eye, and following a bit of confusion and investigation, their matter found itself raised in front of the king. Public announcements soon followed regarding the miraculous nature of these lads, and their existence was used as irrefutable proof of the occurrence of Resurrection in one's original body.

Lessons Drawn from The Above:

Lesson 1 - Almighty Allāh has ordained that the light of Islām will never be extinguished, nor will its teachings ever be forgotten or adulterated. In every era, Almighty Allāh's Divine Decree will create such individuals that will spare no effort in effacing the innovations of the ones before and in obliterating their attempts to adulterate pure, pristine Islāmic teachings.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made this very clear when he stated:

«إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا». [سنن أبي داود]

> "At the turn of every century Almighty Allāh will bring forward such an individual/individuals who will give life to religion!"

Rasūlullāh ﷺ also stated:

> «لا يَزَالُ اللَّهُ يَغْرِسُ فِي هَذَا الدِّينِ غَرْسًا يَسْتَعْمِلُهُمْ فِي طَاعَتِهِ». [ابن ماجه بسند حسن]
>
> "Almighty Allāh will continue planting shrubs in this Dīn (i.e., creating men of piety), who will remain firm in their obedience to Almighty Allāh."

The Ummah, by the Grace of Almighty Allāh, will never be left orphaned. New shrubs (i.e., great Men of Islām) will never cease sprouting, and re-erecting high the flag of Islām above all other faiths and policies. As for the fuel that will bring about every new revolution, it is the sacrifices, the tears and the blood of the believers, who stand tall against the waves of oppression and tyranny during the period in which the flag of Islām falls low.

Unlike the lads of the cave, who were offered the opportunity to themselves witness the change Almighty Allāh had brought about in honour of their sacrifice, those who sacrifice in this Ummah, especially through the turbulent times of the surge of shayṭānī power, who tear and who bleed for Islām; although they will not be afforded a worldly glimpse at the results of their sacrifices, but in the world of *Barzakh* (the intermediary stage between this world and

the Hereafter) they will surely taste the sweet fruits of their tears and blood. It is this lesson that one derives from the verse:

﴿لِيَعۡلَمُوٓاْ أَنَّ وَعۡدَ ٱللَّهِ حَقّٞ﴾ [الكهف: ٢١]

"So that they realize that the promise of Allāh is true."

i.e., the sincere efforts and sacrifices of the Believers will never go in vain. Their cries are not unheard, their blood and tears do not go unnoticed, and Almighty Allāh is in no way unaware of the doings of the oppressors.

Lesson 2 - Just as the Aṣḥāb al-Kahf solved a delicate issue regarding Resurrection during their short spell of being awake, similarly Almighty Allāh takes great work from those that sacrifice for the truth. Indication towards this can be found in the next part of the verse:

﴿وَأَنَّ ٱلسَّاعَةَ لَا رَيۡبَ فِيهَآ﴾ [الكهف: ٢١]

"(and so that the masses could realize that) there is no doubt regarding the Hour. (The Day of Resurrection)"

Even if the stalwarts of any religious revolution see only a few days of freedom from oppression, then too, due to them enjoying great public acceptance, they are able to solve major issues, reconcile parties, and establish huge public benefit organizations in their short space of time. And if their demise occurs before the revolution

bears fruit, Almighty Allāh then uses their writings, their recorded lectures, their disciples and their students to benefit their town, surrounding areas and even distant lands.

Lesson 3 - As with the Aṣḥāb al-Kahf, who were honoured greatly after their affair became known, and for whom the wealthy desired building some monument in their honour, so too does Almighty Allāh bestow worldly honour to those who sacrifice for His cause. The tongues of the masses begin rolling in their praise. Writers compile biographies detailing their lives and their sacrifices. Masājid and institutions are named after them and history ensures that their memory lingers on for decades after their demise.

Honour The Sacrifice, But Do Not Worship the One Who Sacrificed

It has been a ploy of shayṭān from the beginning of man's descent to earth to draw man into such reverence for saints who had passed on, that they would practically begin worshipping them. The very object for which the saint sacrificed, i.e., Tawḥīd (the worship of only One Allāh) would be forgotten, and the act which the saint abhorred the most, i.e., Shirk (associating partners with Almighty Allāh), would now be carried out right at his grave.

Almighty Allāh thus warned the Ummah of Rasūlullāh ﷺ from falling into this devilish trap by detailing, in the next verse, guidelines for how the sacrifices of the saints should be honoured.

Almighty Allāh says:

﴿إِذۡ يَتَنَٰزَعُونَ بَيۡنَهُمۡ أَمۡرَهُمۡۖ فَقَالُواْ ٱبۡنُواْ عَلَيۡهِم بُنۡيَٰنٗاۖ رَّبُّهُمۡ أَعۡلَمُ بِهِمۡۚ قَالَ ٱلَّذِينَ غَلَبُواْ عَلَىٰٓ أَمۡرِهِمۡ لَنَتَّخِذَنَّ عَلَيۡهِم مَّسۡجِدٗا ٢١﴾ [الكهف: ٢١]

> "When they disputed among themselves over their matter, they said: 'Construct a building over them. Their Sustainer knows best their condition'. Those who prevailed in their matter said: 'We shall construct a place of worship over them'."

After the Aṣḥāb al-Kahf (cave-dwellers) had enjoyed a meeting with the leaders of the new era and had discussed their miraculous adventure in detail, they returned to their cave due to some necessity, whilst the men of the town waited outside. Almighty Allāh thereafter caused the lads to fall once again into a state of sleep or death (in accordance to the different views). When those waiting outside became impatient and attempted to also venture within and locate their hide-out, Almighty Allāh caused an aura of fear to envelope them, which made them exit almost immediately.

Realizing that Divine Decree would not allow them to ever again locate and serve the lads, they decided to at least honour their sacrifices and keep their inspiration alive by erecting something in their name. One party opined that a statue or some sort of structure be erected which would stand tall with the passing of time and

continuously remind the coming generations of the noble sacrifices of these lads.

Their intentions were perhaps sincere, (﴿رَّبُّهُمْ أَعْلَمُ بِهِمْ﴾ – 'their Creator knows best their intentions') but the outcome of such a deed would hardly benefit the lads of the cave, nor would it benefit man. In fact, there would always be the danger of future generations later offering sacrifices and bowing at these structures.

The dominant party however rejected their proposal and chose instead to erect a Masjid in their honour, so that the purpose for which they put their lives at risk could be realized, i.e., the worship of One Allāh. Through the Masjid, the lads of the cave would derive immense benefit since they would continue receiving reward for every sort of worship performed in that Masjid. The Masjid would benefit the public as well and the name and remembrance of the lads would at the same time be kept alive as long as the Masjid stood. Finally, a Masjid would loudly ring out the message that worship should be directed to Almighty Allāh alone, as opposed to a statue or a memorial which portrays the greatness of the individual alone, and lends hardly any indication to the greatness of The Creator of that individual.

An Urdu phrase which most beautifully summarises the message of the above verse is:

عمارت برائے عبادت نہ کہ صرف برائے عمارت

"A structure should be erected, not just for the futile purpose of merely putting up a structure, but rather for the purpose of Almighty Allāh's worship!"

Trivial Discussions Breeds Disunity and Blinds One from Urgent Important Issues

verse 22

﴿سَيَقُولُونَ ثَلَٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًۢا بِٱلْغَيْبِ ۖ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ ۚ قُل رَّبِّىٓ أَعْلَمُ بِعِدَّتِهِم مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۬ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَآءً ظَٰهِرًا وَلَا تَسْتَفْتِ فِيهِم مِّنْهُمْ أَحَدًا ﴿٢٢﴾﴾ [الكهف: ٢٢]

"Now they will say: 'They were three, the fourth of them being their dog.' They will also say: 'They were five, the sixth of them being their dog' – guessing at the unseen. They will also say: 'They were seven, the eighth of them being their dog.' Say: 'My Sustainer knows best their number. None but a few have knowledge of them.' Hence, do not dispute with them except superficially. And do not enquire of anyone regarding them."

The noble struggles and sacrifices of the Aṣḥāb al-Kahf had indeed been recognized and saluted. Its prime message however was that man should remain firm and united upon the truth and the worship of Almighty Allāh. To remember and pass on this message was the

sole demand of their sacrifices. Nothing more than this was required. Shayṭān however would soon pull wool over the eyes of many and get them involved in the fine details regarding the youngsters themselves, thereby turning one's attention away from remaining engaged in the remembrance of The Creator of these boys.

Trivial issues regarding their actual number, their lineages, the colour and breed of their dog, etc., would now become prime discussion. It makes hardly any difference what their true number was, but since shayṭān continues flaring up such petty issues, such matters soon attain more importance than the actual intended lessons behind a saint's sacrifice.

In *Tafsīr al-Kabīr*, mention is made of this argument continuing right up till the era of Rasūlullāh ﷺ, where one party from the Christians of Najrān known as Yaʿqūbī, argued that the Aṣḥāb al-Kahf were three, the fourth being their dog. Another group, known as Nastūrī, defended the position of their church stating that in fact the boys were four, the fifth being their dog. Almighty Allāh declared that each party was merely offering baseless opinions, but behaving as though their view was supported with some solid evidence. Almighty Allāh states:

﴿سَيَقُولُونَ ثَلَٰثَةٞ رَّابِعُهُمۡ كَلۡبُهُمۡ وَيَقُولُونَ خَمۡسَةٞ سَادِسُهُمۡ كَلۡبُهُمۡ رَجۡمَۢا بِٱلۡغَيۡبِۖ﴾ [الكهف: ٢٢]

> "Now they will say: 'They were three, the fourth of them being their dog.' They will also say: 'They were five, the sixth of them being their dog' – guessing at the unseen."

Lessons Learnt from The Above:

Lesson 1 - The Ummah has been permitted to discuss intricate issues, Masā'il, etc., but these issues should be light-hearted and confined to the circles of scholars. As Almighty Allāh states:

﴿فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَآءً ظَٰهِرًا﴾ [الكهف: ٢٢]

> "Do not argue with regards to their details, except for a light-hearted discussion)."

The general masses should not be confused with such intricacies, nor should the differences in opinion regarding these matters lead to ill-feeling, disunity, etc.

Lesson 2 -One should never rely on any source of knowledge that comes from scholars, reporters, writers, researchers, etc., from other faiths. Almighty Allāh states:

﴿وَلَا تَسْتَفْتِ فِيهِم مِّنْهُمْ أَحَدًا ۝٢٢﴾ [الكهف: ٢٢]

> "And do not seek a verdict regarding the details of these lads from any of them."

The writings, research, etc., of such men may be studied, but one's

verdict should never be based upon what he learns from them, since in their every research exists a high chance of them having concealed the truth. Whether it be news of current affairs or documentaries of past events, the reporting of those who have as yet not been blessed with a heart which accepts the light of Īmān should never be trusted fully. One should always search for the lump of poison in their every offering.

CHAPTER 7

Entering Into The 'Spiritual Cave' of Aṣḥāb al-Kahf (The Lads of The Cave)

After discussing in detail the miraculous events that had occurred with the 'lads of the cave', Almighty Allāh ends the discussion, highlighting a few principles, which if one were to adopt in any era and any environment, no matter how threatening to his faith it may appear, he too would find himself, *In Shā' Allāh*, in a 'spiritually protected cave'.

Those principles, will *In Shā' Allāh* now be discussed.

Principle No. 1

﴿وَلَا تَقُولَنَّ لِشَاْىْءٍ إِنِّى فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّآ أَن يَشَآءَ ٱللَّهُ﴾ [الكهف: ٢٣-٢٤]

> "Do not say of anything: 'I shall do that tomorrow, without (adding): *If Allāh wills*'."

Let The Name of Almighty Allāh Govern One's Every Action

In the 'modern', 'secular' age of today, which is in fact nothing but

an era in which shayṭānī values and culture dominate all environments, great effort is made by shayṭānī lobbies that man affords credit to everything and anything except the Being of Almighty Allāh.

Even if the heart does not turn atheistic, their effort is that at least the mind and tongue should do so. Luxury and comfort should be attributed to wealth, to technological advancements, to scientific progress, to medical breakthroughs, and to many other fancy titles, but the name 'Allāh' should never be taken.

Work completed is described as 'a job well done', 'a good game-plan', etc., and when all fails, then the blame is placed on those very ideas, experiences, planning's, etc., which were just yesterday described as 'faultless and marvellous'.

It is Islām and Islām alone that declares in loud and clear words that no work will ever be completed, and no work has ever been completed, except due to the Divine Will and Permission of Almighty Allāh. This declaration has been made by Almighty Allāh again and again in the Glorious Qur'ān; it has been made by every Nabī that came; it has been made by every saint; it is made by all creation, excepting man and jinn, and it is commanded that every believing individual lends his tongue, his limbs, his mind and his heart to this most noble declaration which hits at the roots of all shayṭānī structures.

Almighty Allāh commands:

﴿وَلَا تَقُولَنَّ لِشَاْيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّآ أَن يَشَآءَ ٱللَّهُ﴾ [الكهف: ٢٣-٢٤]

> "Do not say of anything: "I shall do that tomorrow, without (adding): *If Allāh wills*."

The phrases «لا اله إلا الله» 'There is no deity but Allāh', «ما شاء الله» 'This is what Allāh desired', «إن شاء الله» 'If Allāh desires, it will happen', «لا حول و لا قوة إلا بالله» 'There is no might and power to do anything save with the will of Allāh', etc., despite being light on the tongue and short in wording, but its weight in meaning and reward will easily outweigh the heavens and the earths. It is these phrases that stab the shayṭānī system that exists around us right in the centre of its heart and denies the shayāṭīn the recognition that they continuously crave for.

Irrespective of what modern appliances can deliver, one's gaze should never shift from the fact that all mankind and all the inventions of mankind are totally helpless. The fact that the gadgets around us always delivers its results should never draw one into the trap of thinking that it can never fail.

Man's test in this world of 'cause and effect' is that after seeing an effect caused so many times by the same means, will he then fall for the lie that the means itself has caused the effect, or will he still manage to see through the smokescreen of the means and observe

the Hidden Hand of Almighty Allāh operating from behind. To pass this most difficult exam, man needs to continuously remind himself that behind every 'means' is The Creator of 'means'.

It is to get this constant reminder that man has been ordered never to claim that he will surely accomplish whatever he so wishes. Rather, in his every promise of accomplishing work, he should emphasis upon himself and others the fact that the work will only reach completion 'if Allāh wills' «إن شاء الله».

Principle No. 2

﴿وَٱذۡكُر رَّبَّكَ إِذَا نَسِيتَ وَقُلۡ عَسَىٰٓ أَن يَهۡدِيَنِ رَبِّي لِأَقۡرَبَ مِنۡ هَٰذَا رَشَدٗا ٢٤﴾

[الكهف: ٢٤]

> "Remember your Sustainer when you forget and say: 'It is hoped that my Sustainer shall show me a way of goodness that is closer than this'."

Adopt A Prescribed Course of The Dhikr of Allāh

In the explanation of the above verse, Imām Rāzī has written that when man forgets to say '«إن شاء الله» - if Allāh wills' he should atone for his negligence when he does remember by praising Almighty

Allāh and begging for His forgiveness.[19]

Lessons Derived from The Above:

When one finds himself in an environment which blinds him from viewing the Divine Power and Majesty of Almighty Allāh, and which drowns him in the admiration of 'apparent means'; an environment which makes one totally negligent of the existence of His Creator and robs his tongue and mind of attributing the affairs that exist around him to the Divine Doings of his Creator; an environment where the phrases, 'if Allāh wills - «إن شاء الله» ', and 'this is what Allāh had willed' «ما شاء الله»' are never heard, if one wishes to rise above such an environment and remain a flag-bearer declaring the Greatness of his Creator in the lands of negligence, his first effort should be to initiate a course of reciting daily a stipulated number of Adhkār (phrases declaring the Greatness and the Majesty of Almighty Allāh).

When the body is weak and unable to fend for itself, a course of vitamins is prescribed which gives the body its needed extra boost. Similarly, when the heart becomes weak and unable to perceive the existence of its Creator behind the smokescreen of materialism, it now requires a dose of spiritual vitamins.

[19] «واذْكُرْ رَبَّكَ بِالتَّسْبِيحِ وَالِاسْتِغْفَارِ إِذَا نَسِيتَ كَلِمَةَ الِاسْتِثْنَاءِ». [التفسير الكبير]

In the world of today, with advertisements, pictures, obscene content, etc., all around, the heart and brain, which are able to perceive the minutest of details, are bound to get affected. Then there is the smoke of usury that has spread over all, and doubtful, contaminated food that lies beautifully displayed on all grocery shelves.

It is not at all surprising then to hear statements like, 'I just cannot find any enthusiasm for ʿIbādah', 'My heart no longer takes any effect from lectures and advices', 'I do not just find the time to recite the Noble Qur'ān', 'I feel terrible, but I just cannot stop sinning', etc.

When a virus affects one, the patient sets out almost immediately to find its cure. Different medicines are tried, various doctors are consulted, diets are changed, and no stone is left unturned in finding relief and cure. Why? Because we value our life!

More valuable than our physical being however, is our spiritual state, since on this will our outcome be based. If the heart's spiritual condition is good, the entire body will function well. While alive, one will enjoy life and after death, one will find life becoming even more enjoyable.

Rasūlullāh ﷺ in great detail discussed the illnesses of the heart and soul and prescribed its remedies. All these prescriptions were then summarized and put forward in the following words:

عن عبد الله بن عمر عن النبي صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ أنه كان يقول: «إن لكل شيء صقالة، وإن صقالة القلوب ذكر الله عز وجل».[٢٠]

> "For everything there is a polisher, and the polisher of the heart is the remembrance of Almighty Allāh!"

Many wrongly feel that the Dhikr of Almighty Allāh is only for the very pious, or for those who want to be 'Sūfīs' (ascetics). When one studies the Qur'ān, Aḥādīth and lives of the Ṣaḥābah رَضِيَٱللَّهُعَنۡهُمۡ, one will come to realize that the Dhikr of Allāh is an energy tablet that has been prescribed for the young and the old; the rich and the poor; the strong and the weak; for the scholar, the preacher, and the warrior; for the brave and the coward; for the pious and the transgressor; in short this is a vital pill meant to be taken as frequently as possible, by all classes of people.

Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ has said,

> "Whoever amongst you is too weak to bear the strain of keeping awake at night (in worship), is too miserly to spend his wealth in Allāh's path, and is too cowardly to take part in Jihād, is advised to practice the Dhikr of Allāh Taʿālā in great abundance."[21]

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[٢٠] الدعوات الكبير للبيهقي.

[٢١] «مَنْ عَجَزَ مِنْكُمْ عَنِ اللَّيْلِ اَن يُكَابِدهُ، وَ بَخِلَ بِالْمَالِ أن يُنْفِقَهُ، وَجَبُنَ عَنِ الْعَدُوِّ أن يُجَاهِدَهُ، فَلْيُكْثِرْ =

The capabilities, which every man has been blessed with, becomes apparent when the heart starts to shine after getting polished with the Dhikr of Almighty Allāh.

Due to the amazing effects of Dhikrullāh in bringing out the sterling qualities of man, Rasūlullāh ﷺ taught the Ummah the following Duʿā', which should be recited when one hears the Adhān:

«اللَّهُمَّ افْتَحْ أَقْفَالَ قُلُوبِنَا بِذِكْرِكَ، وَأَتْمِمْ عَلَيْنَا نِعْمَتَكَ مِنْ فَضْلِكَ، وَاجْعَلْنَا مِنْ عِبَادِكَ الصَّالِحِينَ».[٢٢]

> "O Allāh! Open the locks of our heart through Your Dhikr, through Your Grace complete Your Favour upon us, and make us from Your pious slaves."

Locks are placed on items which contain treasures. If these locks are opened, the treasures contained within will surface, and the hidden capabilities of man to soar towards his Creator will come to the fore.

For this reason, Rasūlullāh ﷺ prescribed Dhikrullāh for all classes of man, and explained that it will provide power to the weak, and will cause the strong to shine even more.

The actual object of Dhikr with the tongue is to enable the heart to

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ذِكْرَ اللهِ»، قال الهيثمي في «المجمع»: رَوَاهُ الْبَزَّارُ، وَالطَّبَرَانِيُّ، وَفِيهِ أَبُو يَحْيَى الْقَتَّاتُ، وَقَدْ وُثِّقَ، وَضَعَّفَهُ الْجُمْهُورُ، وَبَقِيَّةُ رِجَالِ الْبَزَّارِ رِجَالُ الصَّحِيحِ – و قال البزار عن أبي يحيى : وَأَبُو يَحْيَى: فَلا نَعْلَمُ بِهِ بَأْسًا، قَدْ رَوَى عَنْهُ جَمَاعَةٌ مِنْ أَهْلِ الْعِلْمِ، وهُو كُوفِيٌّ معروف.

[٢٢] «عمل اليوم والليلة» لابن السني، وابن حبان في «الثقات».

familiarize itself with the remembrance of its Creator. Mashā'ikh of every era would advise their Murīds (disciples), according to the demands and ability of the people of their time, with various different forms of Dhikr, the intention behind all being to connect the heart to Almighty Allāh

When such Dhikr is made with constancy «استقامة» and a deep feeling of love for Almighty Allāh «عشق», it will keep one's spiritual heart ticking as he walks through environments in which negligence of the presence of Almighty Allāh is widespread.

A course of prescribed daily Adhkār will make one the shining star of a dark night, since his heart will brim with spiritual light despite his surroundings being enveloped in total spiritual darkness. His every act and utterance of spirituality in this foreign environment will earn him immense recognition in the Court of Almighty Allāh, and the rewards for his acts of devotion in an environment of widespread negligence will be increased to the thousands.

When one daily prepares his heart for its test of Īmān with a fixed course of Dhikr, before venturing into the world which invites from every angle towards materialism and secularism, he will find his heart responding with the correct answer and faith, even in the most difficult of situations.

Almighty Allāh alludes to this at the end of verse 24:

﴿ وَقُلْ عَسَىٰٓ أَن يَهْدِيَنِ رَبِّى لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿٢٤﴾ ﴾ [الكهف: ٢٤]

"And say: 'It is hoped that my Sustainer shall show me a way of goodness that is closer than this'."

In this verse there is indication that after adequate preparations, through a constant programme of prescribed Dhikr, one will find abstinence from sin much easier and will experience a natural inclination towards piety.

Through Dhikr, a state of the consciousness of Almighty Allāh's Presence will be developed, which is known as Taqwa. One will still falter and err, since man is prone to error, but his strong level of Taqwa will quickly bring him back to his senses and direct him back onto the straight path. His condition will now be as described by Almighty Allāh in another verse:

﴿ إِنَّ ٱلَّذِينَ ٱتَّقَوْا۟ إِذَا مَسَّهُمْ طَٰٓئِفٌ مِّنَ ٱلشَّيْطَٰنِ تَذَكَّرُوا۟ فَإِذَا هُم مُّبْصِرُونَ ﴿٢٠١﴾ ﴾ [الأعراف: ٢٠١]

"When those blessed with Allāh-consciousness (Taqwa) are touched by an instigation from shayṭān, they quickly realize (their folly) and find their way to the straight path once again.'

Principle No. 3

﴿ وَلَبِثُوا۟ فِى كَهْفِهِمْ ثَلَٰثَ مِا۟ئَةٍ سِنِينَ وَٱزْدَادُوا۟ تِسْعًا ﴿٢٥﴾ قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِثُوا۟ ۖ لَهُۥ

غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ أَبْصِرْ بِهِۦ وَأَسْمِعْ ۚ مَا لَهُم مِّن دُونِهِۦ مِن وَلِيٍّ وَلَا يُشْرِكُ فِى حُكْمِهِۦٓ أَحَدًا ﴿٢٦﴾ [الكهف: ٢٥-٢٦]

"They remained in their cave for three hundred years and nine more.

Say: Allāh knows best how long they remained. With Him are the hidden secrets of the heavens and the earth. How clearly He sees and hears. No protector do they have apart from Him. He allows none to share in His sovereignty."

Revive One's Īmān By Pondering Over Inspirational Incidents of The Selected Slaves of Almighty Allāh

Essential for the upliftment of one's spiritual levels is that one reads, listens and ponders over Īmān-inspiring incidents of the past as well as the present. Shaykh Junayd al-Baghdādī described such incidents as being from amongst the armies of Almighty Allāh, through which Almighty Allāh strengthens the hearts of His friends.

One such example is what is described in this verse (verse 25), wherein Almighty Allāh invites man to ponder deeply over how Almighty Allāh fulfilled the needs of the lads of the cave, without any apparent worldly means. Almighty Allāh says:

﴿وَلَبِثُوا۟ فِى كَهْفِهِمْ ثَلَٰثَ مِا۟ئَةٍ سِنِينَ وَٱزْدَادُوا۟ تِسْعًا ﴿٢٥﴾ قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِثُوا۟ ۖ لَهُۥ

غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ أَبْصِرْ بِهِۦ وَأَسْمِعْ ۚ مَا لَهُم مِّن دُونِهِۦ مِن وَلِيٍّ وَلَا يُشْرِكُ فِى حُكْمِهِۦٓ أَحَدًا ﴿٢٦﴾ [الكهف: ٢٥-٢٦]

> "They remained in their cave for three hundred years and nine more.
>
> Say: Allāh knows best how long they remained. With His are the hidden secrets of the heavens and the earth. How clearly, He sees and hears. No protector do they have apart from Him. He allows none to share in His sovereignty."

In this verse man is being invited to contemplate deeply on the duration during which the lads slept within the cave. During that entire period there was none to see to their needs, nor were they themselves aware of their needs and requirements. It was Almighty Allāh alone who understood their wants and provided the same. In their dark cave Almighty Allāh watched them closely and heard their every breath. (﴿أَبْصِرْ بِهِۦ وَأَسْمِعْ﴾ - How well He sees and how well He hears!)

When this was the condition of true believers of the past nations, what then would one expect to be the state of a believer of this Ummah, who stands up for the message of Islām and shows readiness to even lay down his life, if need be.

It is when one contemplates on such incidents that he finds spiritual

life seeping back into his weak heart. The heart gets encouraged that when so many have already been blessed with Divine Assistance, why then should I behave cowardly.

Such incidents and Īmān-building inspirational events were not restricted to previous times, nor has it been a selected feature of the initial period of Islām. Nay, the Divine Assistance of Almighty Allāh continues till today and it will never cease.

Principle No. 4

﴿وَٱتۡلُ مَآ أُوحِيَ إِلَيۡكَ مِن كِتَابِ رَبِّكَۖ لَا مُبَدِّلَ لِكَلِمَٰتِهِۦ وَلَن تَجِدَ مِن دُونِهِۦ مُلۡتَحَدٗا ٢٧﴾ [الكهف: ٢٧]

> "Recite what has been revealed to you from the Book of your Sustainer. There is none to alter His words. And you will find no refuge other than with Him."

Make Tilāwah A Vital Part of Your Daily-Life

The fourth principle that one discerns from Sūrah al-Kahf, which is essential if one wishes to rid himself of devilish poison and walk a straight path to his Creator is to hold tightly upon the rope of Almighty Allāh, i.e., The Noble Qur'ān.

Almighty Allāh states:

﴿وَٱتۡلُ مَآ أُوحِيَ إِلَيۡكَ مِن كِتَابِ رَبِّكَۖ﴾ [الكهف: ٢٧]

> "Recite what has been revealed to you from the Book of your Sustainer."

The order given in this verse is for one to make Tilāwah of the Noble Qur'ān. Tilāwah literally means 'to follow'. One is thus being ordered to follow behind each word of the Noble Qur'ān both in recitation as well as in practice.

The Noble Qur'ān is a living miracle. It is the uncreated Word of Almighty Allāh and encompasses Divine Current. Shayṭānī forces aim to poison the heart, through the medium of the eyes, the ears, the tongue and one's thoughts. Nudity, pornography, music, etc., is utilized for this purpose. Their poisonous effects, drip by drip, seep into the heart and blacken it, first on the surface and then from within. The Noble Qur'ān also targets the heart, except that its course to the heart is not via any organ, but rather direct. The eyes, the ears, the tongue, and the hands enjoy the honour of making contact with the Glorious Qur'ān, but for its entry into the heart, it finds no need for any of these organs. In a manner befitting of a king, it enters directly into the heart and initiates an immediate clean-up of the filth that exists within. It purifies and rids the heart of all shayṭānī toxins, just as medicine rids the body of viruses and bacteria.

It is for this reason that the Glorious Qur'ān benefits its reciter as

well as the one listening, even though they do not understand its meaning. Unlike other speech which is directed first to the mind to comprehend and understand, the Noble Qur'ān directs itself straight to the heart. Yes, for maximum benefit and enjoyment to be attained, understanding and deep pondering over its meaning is essential.

May Almighty Allāh make us all lovers and constant reciters of the Noble Qur'ān. Āmīn.

Principle No. 5

﴿وَٱصۡبِرۡ نَفۡسَكَ مَعَ ٱلَّذِينَ يَدۡعُونَ رَبَّهُم بِٱلۡغَدَوٰةِ وَٱلۡعَشِيِّ يُرِيدُونَ وَجۡهَهُۥۖ وَلَا تَعۡدُ عَيۡنَاكَ عَنۡهُمۡ تُرِيدُ زِينَةَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ﴾ [الكهف: ٢٨]

> "Keep yourself with those who invoke their Sustainer morning and evening, seeking His countenance. Let not your eyes overlook them seeking the adornment of this worldly life."

Grasp Unto The Company of The Special Slaves of Almighty Allāh

Principle number five, which is essential for one's spiritual progress is that one associate with some selected servant of Almighty Allāh. It is a general rule that the company of the pious has a magnetic effect in drawing one towards piety.

In this verse however it is not just 'pious company' that is demanded, but rather 'a strong relationship coupled with frequent meetings' with those individuals whose hearts have been blessed with a unique attachment to Almighty Allāh.

In the fight against the poison of shayṭānī forces, the company of 'the selected men of Almighty Allāh' is essential.

In the verse above which begins with the command of ﴿وَٱصۡبِرۡ﴾ (to constrain oneself), there is indication that during the era of evil, the company of the righteous will hardly be coveted. Rather, in such eras, 'bad company' will be regarded as 'cool', and 'bad habits' will be accepted as a norm. Such an era will be ruled by the law of 'peer pressure', which will draw the young and the old towards cinemas, clubs, drugs, alcohol, and numerous other forms of sin and vice. During such times, the salvation of one's character, one religion and one's morality will depend upon the type of company he keeps.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained this most beautifully when he said:

«الرَّجُلُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ».[٢٣]

> "Man adopts the way of life of his companions. One should thus ponder well over who he takes as his friend."

Explaining the miraculous effect that the pious would have during

[٢٣] رواه أبو داود.

the era of the trials of dajjāl, Rasūlullāh ﷺ stated:

«فإنَّه إن يخْرُج وَأَنا حَيٌّ يَكْفِيكُمُوه اللهُ بِي، وإن يخْرُج بَعْد أنْ أَمُوت يَكْفِيكُمُوهُ اللهُ بِالصَّالحِين».[٤٢]

> "If dajjāl emerges during my lifetime, Almighty Allāh will suffice you through me! And if dajjāl emerges after my death, Almighty Allāh will suffice you through the pious.

An exerted effort should be made to find such a companion or companions, and to encourage one's children to also seek out such a 'friend'.

In the circles of *Sulūk* (Taṣawwuf), an application of the above occurs when one searches for a mentor, and takes him as 'his spiritual friend'. The initiation of this friendship generally occurs with *Bayʿah* (pledging allegiance). *Bayʿah* itself however is not the primary objective, thus one should only pledge allegiance when one feels ready and comfortable.

What is however essential is that one establishes some sort of a relationship of *Iṣlāḥ* (spiritual reformation) with one who is found staunch upon the Sharīʿah, and upon whom the pious and the ʿUlamā' have shown trust.

Rasūlullāh ﷺ has taught us a wonderful Duʿā' in this regard.

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[٤٢] رواه ابن خزيمة في «التوحيد» ورجاله ثقات، ورواه الطبراني في «الكبير».

«اللَّهُمَّ ارْزُقْنِي حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِي حُبُّهُ عِنْدَكَ».[٢٥]

"O Allāh bless us with Your love and the love of one, whose love will benefit me in front of You." Āmīn.

Principle No. 6

﴿وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا ﴿٢٨﴾﴾ [الكهف: ٢٨]

"And pay no heed to the one whose heart We have rendered heedless of Our remembrance, who follows his own lusts and whose case exceeds all bounds."

Shun The Habits, And Lifestyles of The People of Kufr

It is imperative to understand that for the company of the righteous and pious to have its true and desired effect, one must be prepared to draw away from evil company and to shun their ways and habits.

This phrase of Sūrah al-Kahf highlights the importance of this aspect. In this phrase a believer has been prohibited from obediently imitating the dictates, manners and traits of those who have no relationship whatsoever with Islām and the Sunnah.

When the ʿUthmānī caliphate collapsed, hypocrites were placed upon the seats of governance in most of the Muslim lands. After

[٢٥] رواه الترمذي، وقال: حديث حسن غريب.

mass assassination of the scholars and the pious, the next effort of the shayṭānī forces focused on winning over the love and confidence of the public for their new, modern leaders by improving their standard of living, and 'apparently' warding off the threat of foreign invasion.

Once this confidence and love was created, these leaders found no obstacle in their endeavours to strip the lands of its Islāmic ethos and principles, upon which the masses had happily been practicing for centuries.

Muslim women were robbed of their morality, brought naked into the open markets, and made into models for all to enjoy. Words like illicit relationships, pornography, night-clubs and raves, drugs and alcohol, homosexuality and lesbianism, etc., which had never been heard in Muslim lands, now became a norm.

Thereafter, through television, cinemas and later the internet, the fine details of the lives of movie and sports stars would be broadcasted, increasing one's admiration for such people manifold.

Their marriages would bring him joy; their divorces would make him sad; their success on the sport's field would make him celebrate; and their loss would push him into depression.

Their cars, their houses, their clothing and attire, and their every move would be entrenched within the masses' hearts. Some would even go to the extent of calling them his 'idol' and young children

would sleep with their pictures on their walls and on their pyjamas.

After luring the masses into adoring the culture of 'movie and sports stars', a culture based upon kufr, shayṭān's next step would then be to begin luring them into kufr itself, and finally into satanism, a step that has already begun and is fast creeping into many Muslim homes.

O Allāh! Save us all from kufr and cleanse our hearts from the love of the ways and customs of the people of kufr. Āmīn.

Principle No. 7

﴿وَقُلِ ٱلۡحَقُّ مِن رَّبِّكُمۡۖ فَمَن شَآءَ فَلۡيُؤۡمِن وَمَن شَآءَ فَلۡيَكۡفُرۡۚ﴾ [الكهف: ٢٩]

> "And say: The truth is from your Sustainer. Then whoever wills, let him believe; and whoever wills, let him disbelieve!"

Be Proud of Your Islām and Invite Towards It

In luring people towards a lifestyle of kufr, one of the prime ingredients utilized by the agents of the shayāṭīn is to create amongst the Muslims an inferiority complex, making them shy to practice upon their faith. Through this complex, Muslims would unfortunately start adopting trends promoted by western, secular states, in the understanding that through these trends their image

in the eyes of others will be enhanced.

In contrast to this, Almighty Allāh orders that one should instead view his Islām with an eye of pride, and should feel pity when looking at those deprived of this Divine gift.

Almighty Allāh says:

﴿وَقُلِ ٱلۡحَقُّ مِن رَّبِّكُمۡۖ﴾ [الكهف: ٢٩]

> "And say, The Truth has come from your Creator."

One should in no way feel shy of his faith. Rather, understanding the greatness of what he has, he should, without any complex, encouragingly invite others towards it as well.

As it has been said most beautifully:

> **"If one is not an inviter (to what he values), he will end up being invited (towards what others value)."**

What the majority understand as a norm should never be one's concern, rather one should take pride in being looked at as 'a stranger to the modern era', since it is he alone whose praises flowed from the blessed tongue of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ over 1400 years ago, when he صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said:

«إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا، وَسَيَعُودُ غَرِيبًا، فَطُوبَى لِلْغُرَبَاءِ». [سنن ابن ماجه]

> "Verily Islām began as a stranger, and a time will again come when it will be regarded as strange. Glad tidings be

to those that are treated as 'strangers'!"

One should also never feel despondent if his call is not heeded, since Almighty Allāh has clearly mentioned that the majority has always been inclined towards transgression. Just as how the majority not accepting the call of Nabī Nūḥ عَلَيْهِ ٱلسَّلَامُ did not harm his status in the least bit, so too the opposition of those around you will cause you no harm, but will rather exalt your position by Almighty Allāh. With full conviction upon the promises of Almighty Allāh, one should continue inviting towards the truth, through his word and his practice.

The next phrase explains this most beautifully. Almighty Allāh says:

﴿فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكْفُرْ﴾ [الكهف: ٢٩]

"He who wills, let him believe. And he who wills, let him disbelieve!"

(i.e., you continue doing as you have been ordered and do not bother of whether people are accepting or not)'

Principle No. 8

﴿إِنَّآ أَعْتَدْنَا لِلظَّٰلِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِن يَسْتَغِيثُوا۟ يُغَاثُوا۟ بِمَآءٍ كَٱلْمُهْلِ يَشْوِى ٱلْوُجُوهَ ۚ بِئْسَ ٱلشَّرَابُ وَسَآءَتْ مُرْتَفَقًا ﴿٢٩﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾ أُو۟لَٰٓئِكَ لَهُمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن

تَجۡرِي مِن تَحۡتِهِمُ ٱلۡأَنۡهَٰرُ يُحَلَّوۡنَ فِيهَا مِنۡ أَسَاوِرَ مِن ذَهَبٖ وَيَلۡبَسُونَ ثِيَابًا خُضۡرٗا مِّن سُندُسٖ وَإِسۡتَبۡرَقٖ مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلۡأَرَآئِكِۚ نِعۡمَ ٱلثَّوَابُ وَحَسُنَتۡ مُرۡتَفَقٗا ٣١ ﴾ [الكهف: ٢٩-٣١]

"We have prepared for the sinners a fire the awnings of which will encompass them. If they ask for help, they will be given water like pus which would scald the faces. What a dreadful drink and what an evil resting place!

Surely those who believed and did good deeds – We do not waste the recompense of he who did good.

For such are gardens of eternity beneath which rivers flow. They will be adorned therein with bracelets of gold, and they will wear green clothes of fine and course silk, reclining therein on couches. What an excellent recompense and what a lovely resting place!"

Let The Fear of Jahannam and The Hope of Paradise Keep You Focused on Your Goal

The final principle highlighted in the verses 23 to 31 of Sūrah al-Kahf regarding 'Aṣḥāb al-Kahf' (the lads of the cave), is that one should never allow the world to make him forget what is still to come. One should never expect to see true justice meted out in this temporary abode, nor should one search in it for a life free of difficulty.

Nay, this is a world of tests and exams. Being wealthy here is no sign

of Divine Acceptance, and nor is poverty a sign of rejection or being of lower status. True honour is not in how the world views one, but rather in how one will be seen tomorrow, in the Hereafter.

There, if one finds himself facing the fire, all the praises of this world will be of no worth. And if one finds himself blessed with the comforts of Paradise, all the torments, criticism, oppression and insults of this world will not be able to lessen his pleasure in the least bit.

Almighty Allāh has thus, in various parts of the Noble Qur'ān, offered glimpses of the terrifying scenes of Hell, and the enjoyable pleasures of Paradise. One such glimpse is that which has been described in the next few phrases of Sūrah al-Kahf. Almighty Allāh says:

﴿إِنَّآ أَعۡتَدۡنَا لِلظَّٰلِمِينَ نَارًا أَحَاطَ بِهِمۡ سُرَادِقُهَاۚ وَإِن يَسۡتَغِيثُواْ يُغَاثُواْ بِمَآءٖ كَٱلۡمُهۡلِ يَشۡوِي ٱلۡوُجُوهَۢۚ بِئۡسَ ٱلشَّرَابُ وَسَآءَتۡ مُرۡتَفَقٗا ٢٩﴾ [الكهف: ٢٩]

> "We have prepared for the sinners a fire the awnings of which will encompass them. If they ask for help, they will be given water like pus which would scald the faces. What a dreadful drink and what an evil resting place!"

Describing this scene, Rasūlullāh ﷺ mentioned:

«يُقَرَّبُ إِلَى فِيهِ فَيَكْرَهُهُ، فَإِذَا أُدْنِيَ مِنْهُ شَوَى وَجْهَهُ وَوَقَعَتْ فَرْوَةُ رَأْسِهِ، فَإِذَا شَرِبَهُ

قَطَّعَ أَمْعَاءَهُ حَتَّى تَخْرُجَ مِنْ دُبُرِهِ».[٢٦]

> "When the drink will be brought close to his mouth, he will find aversion for it. As it comes closer it will scald his face, causing the skin of his face to peel off. When he will drink the substance, it will cut through his intestines and leak out from his posterior."

When this will be the state of an inmate of Hell when he is allowed to drink, what then can one expect his state to be when he is being flogged in the fire?! May Almighty Allāh save us all. Āmīn.

As for those who will live in this world with piety and will die with Īmān, Almighty Allāh says:

﴿إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ إِنَّا لَا نُضِيعُ أَجۡرَ مَنۡ أَحۡسَنَ عَمَلًا ٣٠ أُوْلَٰٓئِكَ لَهُمۡ جَنَّٰتُ عَدۡنٖ تَجۡرِي مِن تَحۡتِهِمُ ٱلۡأَنۡهَٰرُ يُحَلَّوۡنَ فِيهَا مِنۡ أَسَاوِرَ مِن ذَهَبٖ وَيَلۡبَسُونَ ثِيَابًا خُضۡرٗا مِّن سُندُسٖ وَإِسۡتَبۡرَقٖ مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلۡأَرَآئِكِۚ نِعۡمَ ٱلثَّوَابُ وَحَسُنَتۡ مُرۡتَفَقٗا ٣١﴾

[الكهف: ٣٠-٣١]

> "Surely those who believed and did good deeds – We do not waste the recompense of he who did good."
>
> "For such are gardens of eternity beneath which rivers flow. They will be adorned therein with bracelets of gold, and they will wear green clothes of fine and course silk,

[٢٦] رواه الترمذي.

reclining therein on couches. What an excellent recompense and what a lovely resting place!"

May Almighty Allāh make us all from the people of Paradise. May He bless us, through His infinite Grace, with the qualities of 'Aṣḥāb al-Kahf – (the lads of the cave)' and may He resurrect us in their company. Āmīn.[27]

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[27] There exists a difference of opinion amongst the scholars whether the Aṣḥāb al-Kahf, after meeting with the people and then returning to their cave, passed away or whether they once again fell into a lengthy sleep to awaken only after the descent of Nabī ʿĪsā عَلَيْهِ ٱلسَّلَامُ.

Many of the scholars are of the view that these lads passed away soon after they were discovered. Some scholars however, the likes of Imām Qurṭubī, etc., have opined that death as yet has not enveloped these lads, and that they are in a permanent sleep, from which they will awaken during the era of the second descent of Nabī ʿĪsā عَلَيْهِ ٱلسَّلَامُ.

Imām Qurṭubī in *at-Tadhkirah* has narrated from Muḥammad ibn Kaʿb al-Quraẓī:

«كان رجل يقرأ التوراة والإنجيل، فأسلم وحسُن إسلامه، فسمع هذا الحديث، (أي: حديث حج عيسى في آخر الزمان) من نص بعض القوم فقال: «ألا أبشركم في هذا الحديث»؟ فقالوا: «بلى» فقال: «إني أشهد أنه لمكتوب في التوراة التي أنزلها الله على موسى عليه السلام، وأنه مكتوب في الإنجيل الذي أنزله الله على عيسى بن مريم عليه السلام عبد الله ورسوله، وأنه يمر بالروحاء حاجاً أو معتمرًا، أو يجمع الله له ذلك فيجعل الله حواريه أصحاب الكهف والرقيم، فيمرون حجاجاً فإنهم لم يحجّوا ولم يموتوا».

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> "A scholar of the previous scriptures who had accepted Islam had informed him that it has been recorded in both the Tawrāh and the Injīl that as yet the lads of the cave (Aṣḥāb al-Kahf) have not died, and that they will one day form part of Nabī ʿĪsā عَلَيْهِ السَّلَامُ's companions and will accompany him on his journey for Ḥajj."

This opinion finds support in the following narration of Ḥaḍrat ʿAbdullāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا, as narrated in *Ruḥ al-Bayān* and various other books of Tafsīr:

"Ḥaḍrat Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ, whilst on his expedition against the Roman colonies, passed by a cave which he felt could well be the cave of the lads mentioned in the Noble Qur'ān, known as Aṣḥāb al-Kahf. He decided to send a group of men to investigate within. Ḥaḍrat ʿAbdullāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا advised him against doing so, explaining that even Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was warned from venturing into their cave in the verse, 'If you had to enter upon them, you would turn and flee, in fear and in awe for them'. Ḥaḍrat Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ however insisted upon his initial decision and a group of men were sent forward. As they entered, they found themselves gripped with a wave of extremely hot wind which forced them to exit almost immediately."

Commenting on this, the great Mufassir, ʿAllamāh Ismāʿīl Ḥaqqi of Istanbul wrote:

> «وهذا الذي طلبه معاوية ولم يسمع لأنه ظن أن هذا المعنى: وهو امتناع الاطلاع عليهم مختص بذلك الزمان الذي قبل بعثهم والإعثار عليهم وبناء المسجد فوقهم. وأما ابن عباس رَضِيَ اللَّهُ عَنْهُمَا فقد علم أن ذلك عام في جميع الأزمان، كذا في حواشي سعدى المفتي، يقول

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الفقير: «لا شك أن عبارة الخطاب في لو اطلعت وما يليه لحضرة الرسالة وإشارته لكل من يصلح له من أمته» [روح البيان]. و في «التفسير المحيط»: «يقول بعض المفسرين: إنه في بلاد الروم، وإن أَصحابه منها، ويضيفون إلى ذلك أَنهم باقون على الحالة التي توجب فِرَارَ مَنْ يطَّلع عليهم ورُعْبَهُ منهم، ويستدلون لذلك بما أَخرجه ابن أَبي شيبة وابن المنذر وغيرهما عن ابن عباس».

"Ḥaḍrat Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ did not take the advice of Ḥaḍrat ʿAbdullāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا, since he felt that the warning of venturing into their cave was specific to the era of their three-hundred-year sleep. As for Ḥaḍrat ʿAbdullāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا, he understood that the warning was general for all times and for all people.' When one ponders over the wording of the verse 'If you had to enter upon them, you would turn and flee' he will realize that the warning is being addressed to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in particular and to the Ummah in general."

In the verses describing the miraculous nature of the lads within the cave, instead of the past tense, one finds the present tense being utilized, i.e., 'You will see the sun when it rises; You will think them to be awake; We turn them on their sides; If you had to enter upon them, you would turn and flee'.

The usage of the present tense lends great indication that this miraculous feat still continues, and will continue until their next awakening which will most probably be in the era of Nabī ʿĪsā عَلَيْهِ السَّلَامُ's final descent. This would thus then serve as a living miracle and a living lesson to the Ummah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who find themselves suffering under the onslaught of the devil and his armies, that just as these lads have always =

received Divine Protection, this Ummah too will never be left deserted.

According to this, it would seem that their condition today is exactly as it was during their three hundred years of sleep, i.e., the sun still cuts across their cave in the morning and passes their bodies in the evening; the bodies continue being turned at regular intervals to avoid bed sores; although they are fast asleep they still appear wide awake; their dog still sits as though on guard at the entrance to their inner cave; if one were to enter the mountain head in which their cave is situated, he would still be overcome with awe and fear and would soon flee the area.

If the above view proves correct, it will imply that all the venues that have been marked as the possible 'cave' of these lads, for which one pays a pricey fee to enter, are merely 'caves' and have nothing really to do with the actual 'cave' of these noble lads. As for their cave, it seems that the environment in and around the cave has been made such that it prevents man from venturing deep within and stumbling upon the sleeping bodies of these noble youngsters. And Almighty Allāh alone knows best.

There is another narration of Ḥaḍrat ʿAbdullāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا, narrated by ʿAbd ar-Razzāq and Ibn Abī Ḥātim, wherein it is mentioned that when he and Ḥabīb ibn Maslamah discovered some bones, one of them mentioned that these are the bones of Aṣḥāb al-Kahf.

«عن عكرمة أَن ابن عباس غزا مع حبيب بن مسلمة، فمروا بالكهف فإذا فيه عظام، فقال رجل: هذه عظام أهل الكهف».

Upon this, Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا mentioned:

«لقد ذهبت عظامهم منذ أَكثر من ثلاثمائة سنة».

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CHAPTER 8

Īmān Verses The Shirk of The Modern Era

Verse 32-44

﴿وَٱضۡرِبۡ لَهُم مَّثَلٗا رَّجُلَيۡنِ جَعَلۡنَا لِأَحَدِهِمَا جَنَّتَيۡنِ مِنۡ أَعۡنَٰبٖ وَحَفَفۡنَٰهُمَا بِنَخۡلٖ وَجَعَلۡنَا
بَيۡنَهُمَا زَرۡعٗا ٣٢ كِلۡتَا ٱلۡجَنَّتَيۡنِ ءَاتَتۡ أُكُلَهَا وَلَمۡ تَظۡلِم مِّنۡهُ شَيۡـٔٗاۚ وَفَجَّرۡنَا خِلَٰلَهُمَا نَهَرٗا ٣٣
وَكَانَ لَهُۥ ثَمَرٞ فَقَالَ لِصَٰحِبِهِۦ وَهُوَ يُحَاوِرُهُۥٓ أَنَا۠ أَكۡثَرُ مِنكَ مَالٗا وَأَعَزُّ نَفَرٗا ٣٤ وَدَخَلَ
جَنَّتَهُۥ وَهُوَ ظَالِمٞ لِّنَفۡسِهِۦ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ أَبَدٗا ٣٥ وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةٗ
وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيۡرٗا مِّنۡهَا مُنقَلَبٗا ٣٦ قَالَ لَهُۥ صَاحِبُهُۥ وَهُوَ يُحَاوِرُهُۥٓ أَكَفَرۡتَ

"Their bones have decayed over three hundred years ago!"

This statement could either indicate that Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا felt that the bodies of the Aṣḥāb al-Kahf had decayed years ago, but the verses regarding fear gripping those who enter upon their cave still applies. Or it could be said that in this statement Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا was refuting the claim of these bones being that of the Aṣḥāb al-Kahf, by explaining that the bones that were in front of them had decayed centuries ago, whereas the bodies of the Aṣḥāb al-Kahf was still fresh. And Almighty Allāh alone knows best.

بِٱلَّذِى خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّىٰكَ رَجُلًا ﴿٣٧﴾ لَّٰكِنَّا۠ هُوَ ٱللَّهُ رَبِّى وَلَآ
أُشْرِكُ بِرَبِّىٓ أَحَدًا ﴿٣٨﴾ وَلَوْلَآ إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِ ۚ إِن تَرَنِ أَنَا۠ أَقَلَّ
مِنكَ مَالًا وَوَلَدًا ﴿٣٩﴾ فَعَسَىٰ رَبِّىٓ أَن يُؤْتِيَنِ خَيْرًا مِّن جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ
ٱلسَّمَآءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾ أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُۥ طَلَبًا ﴿٤١﴾
وَأُحِيطَ بِثَمَرِهِۦ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَآ أَنفَقَ فِيهَا وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا
وَيَقُولُ يَٰلَيْتَنِى لَمْ أُشْرِكْ بِرَبِّىٓ أَحَدًا ﴿٤٢﴾ وَلَمْ تَكُن لَّهُۥ فِئَةٌ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ
مُنتَصِرًا ﴿٤٣﴾ هُنَالِكَ ٱلْوَلَٰيَةُ لِلَّهِ ٱلْحَقِّ ۚ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾ ﴾ [الكهف: ٣٢-٤٤]

“Set forth for them the parable of two men: We made for one of them two orchards of vines, and surrounded them with date-palms, and placed between them a cornfield.

Each of the two orchards yields its produce and does not decrease anything from it. And We caused a river to flow between the two (orchards).

He had (other) fruit as well. So, he said to his friend when he was conversing with him: ‘I have more wealth than you and (more) people of respect’.

He entered his orchard having wronged himself. He said: ‘I don’t think that this orchard will ever be destroyed.

And I do not think that resurrection will take place. If I am ever conveyed to my Sustainer, I will find something better

than this upon reaching there'.

His friend said to him when conversing with him: 'Do you reject the One who created you from dust, then from a drop of sperm, then fashioned you into a man'?

I still maintain that He is Allāh, my Sustainer and I associate no one with my Sustainer.

When you entered your orchard why did you not say: 'Whatever Allāh wills shall come to pass. There is no power except with Allāh. If you see me less than you in wealth and offspring, it may well be that my Sustainer will give me an orchard better than yours and send upon your orchard a whirlwind from the sky reducing it to a barren field. Or that its water dries up and you are not able to seek it.

His fruit was all encompassed and he was left wringing his hands over the wealth that he had spent in it while it was fallen on its trellises'. He began saying: 'How nice it would have been had I not ascribed any partner to my Sustainer'!

He had no group that could help him apart from Allāh nor could he take revenge himself. It is there that all authority belongs to Allāh, the True One. His reward alone is the best and His recompense alone is the best."

In these verses Almighty Allāh has given an example of two men, which in essence represents two contrasting groups of man.

The first is that group who attributes whatever he enjoys to his personal self, to science, to technology and to any and every apparent power which his mind goes to, but unfortunately the only power which he will not notice is the most powerful, yet unseen Hand of Almighty Allāh.

The *Shirk* (ascribing partners to Almighty Allāh) of this group will not be through worshipping idols and false deities, but rather the mind will be modelled to attribute everything that occurs around one to an apparent cause. The tongue and mind will find no difficulty in singing the praises of all and sundry, and in expressing amazement at the powers they enjoy and the unique systems that they create. Unfortunately, when it comes to climbing the final step of the ladder and allowing the heart to recognise The Almighty Creator through pondering over the creation, it is here where the mind and tongue fails completely.

As for the second group, which will perhaps not enjoy the prominence, the pomp and the wealth of the first group, but will be blessed with a mind, a heart and a tongue which will find it easy to attribute success, ease and comfort to Almighty Allāh, it will be this unique group that will swim against the tide of the trials of the modern era, and loudly proclaim in the face of modern shirk that above every system and every super-power lies the supreme power and will of Almighty Allāh, without which nothing can occur. May Almighty Allāh make us all from this blessed group. Āmīn.

The details of the first group are as follows:

﴿وَٱضۡرِبۡ لَهُم مَّثَلٗا رَّجُلَيۡنِ جَعَلۡنَا لِأَحَدِهِمَا جَنَّتَيۡنِ مِنۡ أَعۡنَٰبٖ وَحَفَفۡنَٰهُمَا بِنَخۡلٖ وَجَعَلۡنَا بَيۡنَهُمَا زَرۡعٗا ٣٢ كِلۡتَا ٱلۡجَنَّتَيۡنِ ءَاتَتۡ أُكُلَهَا وَلَمۡ تَظۡلِم مِّنۡهُ شَيۡـٔٗاۚ وَفَجَّرۡنَا خِلَٰلَهُمَا نَهَرٗا ٣٣ وَكَانَ لَهُۥ ثَمَرٞ فَقَالَ لِصَٰحِبِهِۦ وَهُوَ يُحَاوِرُهُۥٓ أَنَا۠ أَكۡثَرُ مِنكَ مَالٗا وَأَعَزُّ نَفَرٗا ٣٤ وَدَخَلَ جَنَّتَهُۥ وَهُوَ ظَالِمٞ لِّنَفۡسِهِۦ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ أَبَدٗا ٣٥ وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةٗ وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيۡرٗا مِّنۡهَا مُنقَلَبٗا ٣٦﴾ [الكهف: ٣٢-٣٦]

“Set forth for them the parable of two men: We made for one of them two orchards of vines, and surrounded them with date-palms, and placed between them a cornfield.

Each of the two orchards yields its produce and does not decrease anything from it. And We caused a river to flow between the two (orchards).

He had (other) fruit as well. So, he said to his friend when he was conversing with him: ‘I have more wealth than you and [more] people of respect’.

He entered his orchard having wronged himself. He said: ‘I don’t think that this orchard will ever be destroyed.

And I do not think that resurrection will take place. If I am ever conveyed to my Sustainer, I will find something better than this upon reaching there’.”

Being blessed with not just one but two gardens, with a plantation in-between and a lovely date orchard surrounding it all, with each giving off its full share of produce, one would have expected such a person to practically retire to a life of worship, since all his worldly needs were being more than adequately fulfilled. Unfortunately, that was not to be the case. In fact, even having his own water supply with a river flowing through his gardens, coupled with owning other avenues of income as well ﴿وَكَانَ لَهُۥ ثَمَرٌ﴾, this too was not able to make him humble his head in appreciation in front of Almighty Allāh. Rather, the more that Allāh's favours rained upon him, the more he grew in pride and ingratitude.

It is this very scene that the modern era has created, in which not only is it kings and tribal leaders who live in mansions, surrounded by luxuries which were perhaps beyond comprehension just a few years ago, rather this has become a norm in practically every home and business that is situated in the 'built-up' cities of the modern age.

The majority of those who reside in such homes and own such businesses are gripped in the love and adoration of daily technological advancements, and are slowly but surely drifting from hidden shirk (ascribing powers to those besides Almighty Allāh) towards open shirk (bowing in submission in front of DJ's, music stars, and many a time in front of satan himself.) May Almighty Allāh

save us all!

As for a simple, practical three-step preventative measure against being afflicted with such a disastrous disease, this has been given in the next verse as follows:

Step No. 1 – Never Forget Your Days of Weakness and Want

﴿ قَالَ لَهُۥ صَاحِبُهُۥ وَهُوَ يُحَاوِرُهُۥٓ أَكَفَرْتَ بِٱلَّذِى خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّىٰكَ رَجُلًا ﴿٣٧﴾ ﴾ [الكهف: ٣٧]

> "His friend said to him when conversing with him: 'Do you reject the One who created you from dust, then from a drop of sperm, then fashioned you into a man'?"

Every man has most definitely experienced at some stage of his life some sort of difficulty that made him cry out to Almighty Allāh for assistance. And if one is unable to remember any such time then he should merely ponder over the time during which he was regarded as dirt by all (i.e., a drop of sperm), but his Allāh, from that very sperm formed him into the best of moulds.

He who remembers his beginnings will feel too shy to turn a blind eye to the One who showers upon him the favours that he enjoys. As for he who wishes to remain blind, he will, through some monkey theory of a Satanist called Darwin, attempt to even forget this unforgettable and undeniable favour of The Almighty.

Step No. 2 – Attribute through verbal expression what you enjoy to the Being who has allowed you to enjoy. Say «ما شَاءَ الله» (This is what Allāh has done) «لا قُوَّةَ إِلَّا بِالله» (There is no might to do anything except with the will of Allāh)

﴿وَلَوْلَآ إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِ﴾ [الكهف: ٣٩]

> "When you entered your orchard why did you not say: 'Whatever Allāh wills shall come to pass. There is no power except with Allāh'."

Man will not be taken to task if thoughts and feelings of greatness pass through his heart and mind, since thoughts are the result of the whisper and blow of shayṭān. Yes, when one starts believing these thoughts and expresses happiness over it, through his words and actions, that is when his acts of shirk (attributing to powers besides Allāh) begins.

The phrase «ما شَاءَ الله» is indeed short, but its weight and power in creating a mind and heart of Tawḥīd is truly amazing. May Almighty Allāh bless us with tongues that flow with His Dhikr. Āmīn.

Step No. 3 – Never forget that it takes just a second for everything to collapse

﴿إِن تَرَنِ أَنَا۠ أَقَلَّ مِنكَ مَالًا وَوَلَدًا ۝٣٩ فَعَسَىٰ رَبِّيٓ أَن يُؤْتِيَنِ خَيْرًا مِّن جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا
حُسْبَانًا مِّنَ ٱلسَّمَآءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ۝٤٠ أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُۥ

طَلَبًا ﴿٤١﴾ وَأُحِيطَ بِثَمَرِهِۦ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَآ أَنفَقَ فِيهَا وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَٰلَيْتَنِى لَمْ أُشْرِكْ بِرَبِّىٓ أَحَدًا ﴿٤٢﴾ وَلَمْ تَكُن لَّهُۥ فِئَةٌ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٣﴾ هُنَالِكَ ٱلْوَلَٰيَةُ لِلَّهِ ٱلْحَقِّ ۚ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾ ﴾ [الكهف: ٣٢-٤٤]

If you see me less than you in wealth and offspring,

It may well be that my Sustainer will give me an orchard better than yours and send upon your orchard a whirlwind from the sky reducing it to a barren field.

Or that its water dries up and you are not able to seek it.

His fruit was all encompassed and he was left wringing his hands over the wealth that he had spent in it while it was fallen on its trellises. He began saying: "How nice it would have been had I not ascribed any partner to my Sustainer!"

He had no group that could help him apart from Allāh nor could he take revenge himself.

It is there that all authority belongs to Allāh, the True One. His reward alone is the best and His recompense alone is the best."

One who is aware of the ups and downs of life takes the knocks of life much easier than the one who confidently relies upon his investments in different companies, his many policies that promise to always be there when he needs help the most, his friends and

contacts that appear loyal till the end, and finally upon his grown-up children, who he feels will support him and agree to stay with him in his old age, due to the amount he had done for them when they were small.

If only man could look past the blinders upon his eyes and take notice of the many around him who also once held such hopes, and are at present being strangled with the rope of depression after finding all their hopes dashed, all their policies and investments failing to live up to what they had expected, and all the ones to whom they had given their hearts too busy with their own lives to even find time for a mere phone call.

This indeed is the reality of our world, a world that has and will never know the true meaning of 'being loyal'. The only being that is loyal is the Being of Almighty Allāh, and it is thus the demand of intelligence itself that man places trust upon the One that has never betrayed. As for this world (a house of deception), whoever fell for its lie ended up rubbing his hands in regret, similar to the proud owner of the garden, who could never imagine that the tables could one day turn upon him as well, just as it turned upon thousands before him.

﴿فَأَصۡبَحَ يُقَلِّبُ كَفَّيۡهِ عَلَىٰ مَآ أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا﴾ [الكهف: ٤٢]

"So, he wiped his hands over his expense/effort in it whilst his garden lay in waste."

For some, this smack comes in this very earthly life. Despite it being painful and at times disgraceful, it is still much better than being left alone, under the notion that all is well, only to be smacked in the Hereafter, at a time when regret will be of no avail.

May Almighty Allāh, in His infinite grace, allow our eyes and hearts to open wide to the truth, in this life, without the need for any slap from Divine Quarters. Āmīn!

Shirk of The Modern Era

﴿وَيَقُولُ يَٰلَيۡتَنِي لَمۡ أُشۡرِكۡ بِرَبِّيٓ أَحَدٗا ٤٢﴾ [الكهف: ٤٢]

> "And he was saying, 'If only I did not ascribe any partner to my Rabb'."

During the era of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the polytheists of Makkah Mukarramah worshipped false deities, being under the misconception that Almighty Allāh had designated specific duties to these idols, and by making offerings to the idol in-charge of a certain work they had hope that the idol would allow that particular work to be fulfilled. Some also worshipped the idols in the hope that it would intercede to Almighty Allāh on their behalf.[28]

Their shirk was thus of the nature that they recognised Almighty

[28] ﴿وَٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَ مَا نَعۡبُدُهُمۡ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلۡفَىٰٓ﴾ [الزمر: ٣]

Allāh as the supreme power, but they felt it easier to relate with an idol, which they hoped would speak to Almighty Allāh on their behalf.

As for the garden-owner described in the verses above, Ḥaḍrat Mawlānā Munāẓir Aḥsan Ghilānī رَحِمَهُ ٱللَّهُ has written that his act of *Shirk* (associating powers to others besides Almighty Allāh) was of a totally different nature. Being influenced and blinded by the immense material power that he enjoyed, he lost sight totally of the 'Hidden Hand' of Almighty Allāh, and thus denied the need for Divine Power in man's everyday life.

Ḥaḍrat Mawlānā thereafter explained that since Sūrah al-Kahf has been described by Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ as a spiritual weapon against dajjālī evil, the example of the garden-owner and his particular type of Shirk indicates to the point that during the era of dajjālī trials, it will be this very type of Shirk towards which man will be drawn.

The crux of Ḥaḍrat Mawlānā Munāẓir Aḥsan Ghilānī رَحِمَهُ ٱللَّهُ's explanation is as follows:

With fancy names and titles such as 'naturalism'[29], etc., this Shirk is openly promoted even in Muslim lands. Man's mind is modelled to search for an apparent cause for every occurrence, and to eradicate the belief of Divine Power being the prime cause.

For some, this shirk remains limited to, for example, turning first to modern medicine when afflicted with illness, and when this fails, to people who specialize in jinn-capturing. Calling out to Almighty Allāh (Duʿā') is kept as a final alternative, and even when Duʿā' is eventually made and a cure is found, one still finds himself attributing the solution to the doctor, the *ʿĀmil* (jinn-capturer), etc. The tongue and mind find it difficult to attribute an effect, except to an apparent cause. If only the mind and tongue had been made habitual of the phrase «ما شَاءَ الله لا قُوَّةَ إِلَّا بِالله» (What Allāh wants is what

[29] **Naturalism:** The belief that religious truth is based not upon revelation, but rather on the study of natural causes and processes. [Collins English Dictionary].

At the end of Muslim rule in India and the arrival of the British there, the naturalist sect was the first deviated sect to come into existence there. Sir Sayyid Aḥmad Khān, after returning from England, openly propagated this sect, and for it established the Scientific Society in 1862, whose aim was to translate English scientific literature into Urdu. When he was transferred to Aligarh in 1864, he moved the offices of the Scientific Society there, thus making Aligarh the centre for the propagation of 'naturalist atheistic beliefs'. [Adyān Bāṭilah – Ml Muḥammad Nuʿaym Ṣāḥib]

happens! There is no power and might, except with Allāh!), it would have found it easy to remember Divine Power at such a juncture.

For others, this Shirk leads the mind to finally casting off the yoke of believing in the unseen. Some remain upon religion by name but view everything with an atheistic mindset, whilst others openly renounce the belief of an Almighty Creator, choosing instead words like 'Mother Nature' to aid them along their atheistic path.

And the worst of the lot are those that after failing to find contentment in atheism, and in search of a 'greater power' fall headlong into satanism. Mention of this final result of Shirk is made in the second *Rukūʿ* after this, and it will thus be discussed there, *In Shā' Allāh*.

(May Almighty Allāh protect us from every type of Shirk, and whatever it leads towards. Āmīn!)

CHAPTER 9

Just As Vegetation Does Not Remain Fresh Forever, So Too Will It Be with You

Verse 45-49

﴿وَٱضۡرِبۡ لَهُم مَّثَلَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا كَمَآءٍ أَنزَلۡنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخۡتَلَطَ بِهِۦ نَبَاتُ ٱلۡأَرۡضِ فَأَصۡبَحَ هَشِيمٗا تَذۡرُوهُ ٱلرِّيَٰحُۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ مُّقۡتَدِرًا ٤٥ ٱلۡمَالُ وَٱلۡبَنُونَ زِينَةُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَٱلۡبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيۡرٌ عِندَ رَبِّكَ ثَوَابٗا وَخَيۡرٌ أَمَلٗا ٤٦ وَيَوۡمَ نُسَيِّرُ ٱلۡجِبَالَ وَتَرَى ٱلۡأَرۡضَ بَارِزَةٗ وَحَشَرۡنَٰهُمۡ فَلَمۡ نُغَادِرۡ مِنۡهُمۡ أَحَدٗا ٤٧ وَعُرِضُواْ عَلَىٰ رَبِّكَ صَفّٗا لَّقَدۡ جِئۡتُمُونَا كَمَا خَلَقۡنَٰكُمۡ أَوَّلَ مَرَّةِۭۖ بَلۡ زَعَمۡتُمۡ أَلَّن نَّجۡعَلَ لَكُم مَّوۡعِدٗا ٤٨ وَوُضِعَ ٱلۡكِتَٰبُ فَتَرَى ٱلۡمُجۡرِمِينَ مُشۡفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيۡلَتَنَا مَالِ هَٰذَا ٱلۡكِتَٰبِ لَا يُغَادِرُ صَغِيرَةٗ وَلَا كَبِيرَةً إِلَّآ أَحۡصَىٰهَاۚ وَوَجَدُواْ مَا عَمِلُواْ حَاضِرٗاۗ وَلَا يَظۡلِمُ رَبُّكَ أَحَدٗا ٤٩﴾

[الكهف: ٤٥-٤٩]

“Set forth for them the parable of the worldly life: like water which We sent down from the sky on account of which the vegetation of the earth comes forth mingled with it. The following morning it is reduced to bits flying about in the air. And Allāh has power over everything.

> Wealth and sons are an adornment in the worldly life. Good deeds of lasting merit are better with your Sustainer as a recompense and better as a source of hope.
>
> The day when We shall move the mountains and you will see the earth bare. We shall gather them altogether and We will not leave behind a single one.
>
> They will be lined up before your Sustainer. (He will say to them): 'You have come to Us as We had created you the first time. Yet you used to claim that We will not set aside for you an appointed time'.'
>
> The book of records will be placed (before them). You will then see the sinners afraid of what is written therein and they will say: 'Woe to us! What is it with this book that it does not leave out anything small nor big without having enumerated it'?! They will find whatever they did placed before them. Your Sustainer will not wrong anyone."

After making mention of the parable of the garden-owner and how he lamented upon witnessing the collapse of his life investments, Almighty Allāh draws man's attention to the fact that we are all 'garden-owners', and should thus remember that just as his garden did not last forever, so too will our gardens one day be laid to ruin. Either the garden will perish before the gardener, or vice versa.

Almighty Allāh says:

﴿وَٱضۡرِبۡ لَهُم مَّثَلَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا كَمَآءٍ أَنزَلۡنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخۡتَلَطَ بِهِۦ نَبَاتُ ٱلۡأَرۡضِ فَأَصۡبَحَ هَشِيمٗا تَذۡرُوهُ ٱلرِّيَٰحُۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ مُّقۡتَدِرًا ٤٥﴾ [الكهف: ٤٥]

> "Set forth for them the parable of the worldly life: like water which We sent down from the sky on account of which the vegetation of the earth comes forth mingled with it. The following morning it is reduced to stubble[30] flying about in the air. And Allāh has power over everything.

Just as water brings life to dead-land, so too has Divine Power raised us all from nothingness into existence, from weakness into strength, from ignorance into understanding and from being a drop of semen into seeing, hearing, understanding and conversing individuals.

It is man's unfortunate nature however that when he finds strength, he very quickly forgets his past weakness, and soon turns rebellious. Almighty Allāh describes this evil behaviour of man in Sūrah an-Naḥl (verse 4):

﴿خَلَقَ ٱلۡإِنسَٰنَ مِن نُّطۡفَةٖ فَإِذَا هُوَ خَصِيمٞ مُّبِينٞ ٤﴾ [النحل: ٤]

> "We created man from a drop of semen, then amazingly he

[30] The cut stalks of plants left on the ground after harvesting, which very quickly dry out.

became an open disputer."

What man fails to realize is that irrespective of how strong, handsome or wise he may be, he is just one plant from the many that have grown on the garden called 'earth'. And just as previous plants withered away after enjoying a 'Spring' and 'Summer', so too will he soon approach 'Autumn'.

The graveyard in its eerie silence announces that it has already devoured many plantations, which had never imagined that their 'Spring' and 'Summer' will ever end; plantations that stood tall and proud, and in arrogance mocked at other smaller plants, ignorant of the fact that not long ago, in its very spot, another such plant had once stood, and in that very spot, another plant will soon stand.

﴿فَأَصۡبَحَ هَشِيمٗا تَذۡرُوهُ ٱلرِّيَٰحُۗ﴾ [الكهف: ٤٥]

"The following morning it is reduced to stubble flying about in the air."

As long as a plant is imbedded in the earth, its roots provide its nourishment and it stands fresh and alive. But as soon as the crop is harvested, and it gets cut to the ground it turns dry and loses all its value. So too is the body of man. When death will take away one's soul the body will collapse immediately and within a few hours begin to decompose. As stubble holds no value, so too will it be with one's corpse. Due to Islāmic law, reverence will still be shown to it,

but as soon as it gets placed in the grave, man's attention will turn to what is still alive and fresh, just as how a farmer turns his attention to his next plantation, and has the stubble swept away.

Be it one's wealth, one's health, or one's children, nothing has come to stay. It will provide beauty to one's earthly life for a short while, just as a rose beautifies a vase for a few days, and then it will perish. Almighty Allāh says:

﴿ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾﴾ [الكهف: ٤٦]

> "Wealth and sons are an adornment in the worldly life. Good deeds of lasting merit are better with your Sustainer as a recompense and better as a source of hope."

Love for wealth and family is natural, but it should never be at the expense of one's eternal Hereafter. The life of man is indeed like that of a plantation. With just a little rain, it finds itself growing out of a tiny seed, enjoying a few days of sunshine, being cut to the ground and turning dry, and once again being brought back to life with the coming of a new season. So too is it with man. Through a single command of Almighty Allāh, a drop of sperm fertilizes an egg, resulting 9 months later in a beautiful child who enjoys just a few days of sunshine and pleasure, after which death causes its body to turn dry (decompose). And just as a new season brings life back to a

plantation, so too, will Almighty Allāh's rain one day bring the dead back up onto their feet.

Almighty Allāh says:

﴿وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ وَتَرَى ٱلْأَرْضَ بَارِزَةً وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾ وَعُرِضُوا۟ عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍۭ بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا ﴿٤٨﴾ وَوُضِعَ ٱلْكِتَٰبُ فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا ۚ وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾﴾ [الكهف: ٤٧-٤٩]

"The day when We shall move the mountains and you will see the earth bare. We shall gather them altogether and We will not leave behind a single one.

They will be lined up before your Sustainer. (He will say to them): 'You have come to Us as We had created you the first time. Yet you used to claim that We will not set aside for you an appointed time'.

The book of records will be placed (before them). You will then see the sinners afraid of what is written therein and they will say: 'Woe to us! What is it with this book that it does not leave out anything small nor big without having enumerated it'?! They will find whatever they did placed before them. Your Sustainer will not wrong anyone."

CHAPTER 10

Become Aware of The Presence of An Open Foe in The Guise of A Friend/Support

Verse 50

﴿وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ ۗ أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّۢ ۚ بِئْسَ لِلظَّٰلِمِينَ بَدَلًا ﴿٥٠﴾﴾ [الكهف:٥٠]

> "And We said to the angels: 'Prostrate to Ādam'. They all fell into prostration except satan. He was from the jinn. So he turned away from the command of his Sustainer. Will you, then, take him and his offspring as friends apart from Me, although they are your enemies? What an evil exchange of the unjust!"

In these verses, Almighty Allāh draws the attention of man to the nature as well as the extent of shayṭān's enmity for mankind, the details of which are as follows:

Before Almighty Allāh began with the moulding of Nabī Ādam عَلَيْهِ ٱلسَّلَامُ, the world was inhabited by the jinn. When their evil and

mischief on earth surpassed all limits, an 'outwardly-pious' jinni (Azāzīl) sought permission from Almighty Allāh to wage war against them. Permission was granted and this jinnī, together with his force of soldiers, launched a lightning attack upon the jinn who had polluted the earth with corruption and mischief. Majority of the evil jinn were slaughtered, and the few that survived went into hiding. The land was now free of its filth and Azāzīl was its hero.[31]

Azāzīl thereafter made great effort to prove his being capable for the role of being Almighty Allāh's vicegerent on earth. He would spend his days and nights engrossed in worship. His unique devotion in worship left the angels astounded, and he soon acquired for himself a seat amongst the angels and became the centre of their gatherings. Everything was going well for Azāzīl, and in his opinion, receiving the post of vicegerency was just a matter of a few days.

Whilst still lost in his dreams of kingship, Azāzīl heard the angels discussing a mould which Almighty Allāh had carved out. According to the angels, this mould was known as 'man' and it was this mould that was destined to receive the title of being Almighty Allāh's vicegerent on earth. For the angels, this discussion was merely one of curiosity, but for Azāzīl it was a burst to his bubble. To see the

[31] According to another version, Iblīs himself was not part of the army that fought the jinn, but was in fact found by the angels, abandoned. Out of pity they allowed him to accompany them and benefit from their gatherings.

post, he had waited for so long being handed over to someone else was something Azāzīl could not bear.

With great haste, Azāzīl proceeded to inspect this new mould and size up his competition. The weak, restricted mould of Nabī Ādam عَلَيۡهِ ٱلسَّلَامُ, being made from sand, was hardly something which would cause the jinn envy. Azāzīl could just not understand how a model created from stinking clay could ever be superior to jinn made of a smokeless flame. He went in and out of Nabī Ādam's mould, but could not find anything of value within, which could entitle man to kingship over the lands. At that moment, the heart had still not been placed within Nabī Ādam عَلَيۡهِ ٱلسَّلَامُ.

According to a narration of Mujāhid, when the angels asked Azāzīl as to what he thought of the creation called 'man', Iblīs remarked that 'man' would never prove loyal in fulfilling his role as vicegerent on earth, but would instead spread corruption, bloodshed, anarchy, and numerous other evils.[32]

What Iblīs intended was that Almighty Allāh had erred in overlooking him and selecting instead 'man' to fulfil a role which, in

[٣٢] عن مجاهد قال: «إبليس كان على سلطان سماء الدنيا وسلطان الأرض، وكان مكتوبا في الرفيع عند الله تعالى أنه قد سبق في علمه أنه سيجعل خليفة في الأرض، فوجد ذلك إبليس، فقرأه وأبصر دون الملائكة، فلما ذكر الله عز وجل للملائكة أمر آدم عليه السلام؛ أخبر إبليس الملائكة أن هذا الخليفة الذي يكون تسجد له الملائكة، وأسر إبليس في نفسه أنه لن يسجد له أبدا، وأخبر الملائكة أن الله تعالى يخلف خليفة يسفك دماء وأنه سيأمر الملائكة فيسجدون لذلك الخليفة». [آكام المرجان]

his opinion, none besides himself could ever manage. (*Naʿūdhu Billāh*!)

The angels, after hearing from Azāzīl that the creation of man was an open error, were thrown into confusion, and thus expressed their concern to Almighty Allāh with the following words:

﴿أَتَجۡعَلُ فِيهَا مَن يُفۡسِدُ فِيهَا وَيَسۡفِكُ ٱلدِّمَآءَ﴾ [البقرة: ٣٠]

> "(O Allāh), are you making as your vicegerent one who will cause corruption and bloodshed?"

Upon realizing that their objection had angered Almighty Allāh, they fell immediately into submission and begged for pardon. Azāzīl however was not going to repent, since according to him, Nabī Ādam عَلَيۡهِ ٱلسَّلَامُ was nothing but a major threat.

After blowing soul within the carved mould of 'man', Almighty Allāh ordered Azāzīl and the angels to bow before the first human, Nabī Ādam عَلَيۡهِ ٱلسَّلَامُ; in respect and honour. The angels complied and fell in prostration. Azāzīl, however, flatly refused. Nothing prevented him from doing so, but pride!

Iblīs's/shayṭān's jealously, which had him accursed and expelled from the heavens, now led him into a war against mankind. With a jealousy burning from the very beginning of man's coming in this world, the hatred that Iblīs (father of the devils) has for man is beyond comprehension. It is this hatred that drives him to the limits

in planning and plotting schemes which could draw man into kufr (disbelief), thereby making them his burning companions in Hell.

In the first verse of this *Rukūʿ*, man has been reminded of this incident, whereby he may understand that even if he experiences some form of temporary pleasure from clubbing, partying, etc, from behind the scenes he is being targeted by a devil, whose eyes burn with jealousy and hatred, as it observes his every move and draws him closer and closer into its trap. Almighty Allāh says:

﴿وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ﴾

[الكهف: ٥٠]

> "When We said to the angels: 'Prostrate to Ādam'. They all fell into prostration except satan. He was from the jinn. So, he turned away from the command of his Sustainer."

Shayṭān, being the avowed enemy of man, is something that practically every sane individual relates to and accepts. The problem arises when one becomes oblivious of the presence of this very enemy and thus walks straight into his net. Every trap of shayṭān is enveloped in deception, therefore one fails to see within the trap any sign of harm, and this is what makes the attack so serious.

If a child takes as his friend one who has vowed to make him suffer, every second of the child's life will thereafter be at the mercy of his foe. In fact, even whilst in pain, the child will look towards his foe

for help, ignorant of the fact that this very person is the one laughing at his misfortune.

Few are those who have taken the devil directly as their aid and guide. The majority however have pledged their allegiance to him unknowingly, as they dance under the influence of intoxicants, and even whilst they sit, sober, but with an all-accepting mind and heart at their desks in high schools and universities.

An attack that is felt, pains, however it allows the one being attacked to block the next attempt. A diabetic can place his foot in boiling water without any reaction to the heat. This does not however mean that his foot will not burn. Rather, the longer it remains in the water, the graver the consequences.

As mentioned above, few are those who establish a relationship of friendship with Iblis himself. But when it comes to the ﴿وَذُرِّيَّتَهُۥ﴾ – 'special agents and devotees' of Iblīs, that is where many do fall. Some perhaps do not know and others do not want to know that the possibility of their 'hero', 'star', 'idol' and 'most brilliant philosopher, scientist', etc., enjoying a unique relationship with Iblīs himself is indeed strong. In fact, there are many of them who have clearly made indication of their affiliation to the world of the shayāṭīn, at times, verbally and at times, through signs.

When these individuals jokingly state their affiliation with 'Freemasonry', 'Illuminati', etc, they are in fact making it clear that

they are active members of a hidden shayṭānī empire, and that they have been employed to draw those who trust and love them into the snares of the devil.

Almighty Allāh says:

﴿أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌۢ ۚ بِئْسَ لِلظَّٰلِمِينَ بَدَلًا ۝٥٠﴾ [الكهف:٥٠]

> "Will you, then, take him and his offspring[33] as friends apart from Me, although they are your enemies? What an evil exchange of the unjust!"

In Acquiring Knowledge of The Finer Points of Nature Never Place Your Full Trust In Science, As Long As Its Avenue of Learning Remains Under Shayṭānī Influence

Verse 51- 53

﴿مَّآ أَشْهَدتُّهُمْ خَلْقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَا خَلْقَ أَنفُسِهِمْ وَمَا كُنتُ مُتَّخِذَ ٱلْمُضِلِّينَ عَضُدًا ۝٥١﴾ [الكهف: ٥١]

> "I did not show them the creation of the heavens and the earth nor their own creation. Neither would I take those who mislead as My helpers."

[33] «أولاده أو أتباعه، وسماهم ذرية مجازاً». [البيضاوي]

In this verse, indication is made to one of the avenues through which shayṭān will attempt to grab hold of the mind of mankind, and to draw man into blindly accepting his every theory, i.e., through the knowledge of issues beyond the general man's reach.

Indication is made of an era in which the finer details of the creation of the heavens and the earth will be sought, and in this field shayṭānī forces will be at the forefront. Whoever wishes to learn these sciences will have to do so under their supervision and according to their curriculum. Whatever they declare as 'established research' must be accepted by the masses and what they declare as 'nonsense' must be discarded, even if indication towards it is found in Heavenly Scriptures.

Blind following of atheist and satanist educators, professors and philosophers will be the norm, whilst anyone who dares question any 'scientific fact' will be termed as 'ignorant'. With every passing day, information regarding 'the creation of the heavens and the earth' will feature in the news, and shayṭānī theories would be displayed as 'absolute truth', despite it being based upon nothing solid at all. Shayṭānī theories such as 'Darwin's theory', and 'The Big Bang Theory' which are practically taught at every university today, are some examples of this.

Through the network of 'modern-day schooling and education', the issue of 'the creation of the heavens and the earth' is utilized by shayṭānī forces as a tool for creating atheistic minds, and for

drawing simple-minded Muslim youth into an arena of questioning 'Divine Will' and 'Pre-Destination (Taqdīr)'. May Almighty Allāh save us all. Āmīn!

Note: It is not the issue of evolution that we openly contest, nor the issue of a 'bang' which resulted in the creation of the heavens and the earth. These are matters which could indeed have occurred to some extent, but definitely not in the manner that present-day scientists want us to believe.

Nabī Ādam عَلَيْهِ السَّلَامُ was much taller than what man is today, at a height of approximately forty arm's length (+/- 25 m), thus we understand that a 'change' in the initial features of man did indeed occur, but it was never anything close to what Darwin would later claim that the initial being was a 'monkey' (*Naʿūdhu Billāh*!)

Similarly, it is indeed possible that a 'bang' had occurred before the coming into existence of the heavens and the earth, but to explain this 'bang' as a phenomenon that occurred 'just by itself', without any Divine Command behind it, that is what an Islāmic-mind will never accept.

Also, it should always be remembered that as long as the leadership in 'science and technology' remains in the hands of shayṭānī elements and societies, its 'proven theories' should never be accepted as 'absolute truth'. Time and again the lies of these people have been proven, which has created a permanent dent in their

integrity. For example, every passing day brings to the fore more and more evidence that the USA never set foot on the moon, yet the professors that sit at the head of these faculties still continue their flimsy attempts to prove that it indeed occurred. Thus, as long as our only source of information regarding outer space comes from institutes such as NASA etc., it should be looked at as a possible theory, but should never be blindly accepted as 'absolute truth'.

Almighty Allāh says:

﴿مَّآ أَشۡهَدتُّهُمۡ خَلۡقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَلَا خَلۡقَ أَنفُسِهِمۡ﴾ [الكهف: ٥١]

> "I did not show them the creation of the heavens and the earth nor their own creation."

In this verse one will find a unique indication towards the absurdity of the very two issues that have been taken as 'absolute truth' in our era, viz. the theory of a 'big bang', which resulted in the formation of the heavens and the earth; and the theory of evolution, which discusses the creation of man.

Almighty Allāh has made it clear that just as we are ignorant regarding the exact nature and finer details of how the world came into existence, and how man was initially formed - due to us not having witnessed that moment - so too are the shayāṭīn and their devotees just as ignorant, (since they too were not present at that time).

﴿وَمَا كُنتُ مُتَّخِذَ ٱلْمُضِلِّينَ عَضُدًا ﴿٥١﴾﴾ [الكهف: ٥١]

"Neither would I take those who mislead as My helpers."

Had the knowledge of such issues (i.e., the finer details of the creation of the world) been vital for one's Īmān, Almighty Allāh would have revealed it to the Anbiyā' عَلَيْهِمُ ٱلسَّلَامُ, and they would have then in turn propagated it to man at large. Those who have made it their mission to lead man astray are the last who could be expected to teach man the truth regarding such matters. Neither did Almighty Allāh utilize their strength and intellect at the time of creation, nor will Almighty Allāh ever utilize them as agents to introduce man to the Greatness of his Creator, through the wonders of nature.

Rather, when such shayṭānī lobbies take the lead in explaining the wonders of creation, instead of introducing mankind to its Creator, their only motive is to draw man into totally denying the existence of any Creator.

As we find today in secular textbooks, fine details regarding every part of creation which is known to man is recorded and taught as 'absolute truth', only to be changed after further research proves the previous theory incorrect. As for the point upon which clear proof has been revealed in every scripture, to the Muslims as well as the Christians and the Jews, i.e., that this entire system is the doing of an Almighty Creator, this point cannot be found mentioned even

once, and in a most deceptive way, the very creation which was meant to be a clear sign towards the existence and might of Almighty Allāh, is now manipulated as a proof of the non-existence of an Almighty Creator. When one accepts blindly the theories and methods of teaching laid down by atheists and satanists, this then becomes the result, that instead of drawing closer to Almighty Allāh upon the discovery of every new wonder of science, one unfortunately gets pushed further and further away, and many end up falling fully into *Irtidād* (apostasy). May Almighty Allāh protect us all. Āmīn.

The true colours, the lies and the treachery of the shayāṭīn and their agents, will one day indeed be exposed to all, but unfortunately at that time it will be too late. As Almighty Allāh says:

﴿وَيَوْمَ يَقُولُ نَادُوا۟ شُرَكَآءِىَ ٱلَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ۝٥٢ وَرَءَا ٱلْمُجْرِمُونَ ٱلنَّارَ فَظَنُّوٓا۟ أَنَّهُم مُّوَاقِعُوهَا وَلَمْ يَجِدُوا۟ عَنْهَا مَصْرِفًا ۝٥٣﴾ [الكهف: ٥٢-٥٣]

> "The day when He shall say: 'Call upon My partners whom you alleged'. They will then call upon them but they will not reply to them. And We shall place between them a barrier.
>
> The sinners will see the fire and they will realize that they are to fall into it. And they will find no way of turning away

from it."

If One Wishes to Argue And Prove Himself Right, Then Even A Thousand Solids Proofs Will Be of No Avail

Verse 54

﴿وَلَقَدۡ صَرَّفۡنَا فِي هَٰذَا ٱلۡقُرۡءَانِ لِلنَّاسِ مِن كُلِّ مَثَلٖۚ وَكَانَ ٱلۡإِنسَٰنُ أَكۡثَرَ شَيۡءٖ جَدَلٗا ٥٤﴾ [الكهف: ٥٤]

"We have fully explained to the people every type of parable in this Qur'ān. But man is in most things contentious."

Much has been discussed in the Qur'ān and in the Sunnah regarding man's being sent down to earth in the mould of 'man'; regarding the countless signs in the creation that point to the existence of a Creator; regarding the occurrence of the 'Day of Judgement', etc. But when man himself chooses to close his eyes to reality and to defy even 'common logic' in order to prove his opinion correct, then for such a man there is hardly any hope for change. For such people, the only thing that opens their eyes is when they find themselves face to face with Divine Punishment. Some are then fortunate enough to repent and avoid further disgrace and suffering, whilst others, in pride, choose to remain obstinate till the end, and fall headlong into the fire of Hell.

As Almighty Allāh says:

Verse 55

﴿وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤۡمِنُوٓاْ إِذۡ جَآءَهُمُ ٱلۡهُدَىٰ وَيَسۡتَغۡفِرُواْ رَبَّهُمۡ إِلَّآ أَن تَأۡتِيَهُمۡ سُنَّةُ ٱلۡأَوَّلِينَ أَوۡ يَأۡتِيَهُمُ ٱلۡعَذَابُ قُبُلٗا ٥٥﴾ [الكهف: ٥٥]

> "The thing that has prevented the people from believing when guidance reached them and from having their sins forgiven by their Sustainer is their awaiting the ways of the ancients or that the punishment should come upon them face to face."[34]

Time and again, in this earthly abode, man receives warnings from Divine Quarters, through sickness, frightening dreams, life-threatening accidents, deaths of near and beloved ones, loss of wealth and property, etc. If one still fails to heed to these warnings, he will then find nothing else drawing him into regret and remorse, except for the fire of Jahannam, a fire that will show to him no mercy at all. May Almighty Allāh save us all. Āmīn.

Proofs and messages have never been intended to force one to submit to the truth. Submission to the truth in this world is a

[34] «﴿إِلَّآ أَن تَأۡتِيَهُمۡ سُنَّةُ ٱلۡأَوَّلِينَ﴾، إلا طلب أو انتظار أو تقدير أن تأتيهم سنة الأولين، وهي الاستئصال فحذف المضاف وأقيم المضاف إليه مقامه، ﴿أَوۡ يَأۡتِيَهُمُ ٱلۡعَذَابُ﴾ عذاب الآخرة. ﴿قُبُلٗا﴾ عيانًا». [التفسير للبيضاوي]

voluntary act, which draws immense reward and opens up the doors for eternal salvation and enjoyment.

As for the one who refuses to submit, Almighty Allāh does not hasten in bringing upon him punishment, but rather affords him plenty of grace. But if one is stubborn and proud, even the greatest of debaters will find their efforts wasted in their attempt to turn him away from Jahannam. Almighty Allāh says:

Verse 56-59

﴿وَمَا نُرۡسِلُ ٱلۡمُرۡسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَۚ وَيُجَٰدِلُ ٱلَّذِينَ كَفَرُواْ بِٱلۡبَٰطِلِ لِيُدۡحِضُواْ بِهِ ٱلۡحَقَّۖ وَٱتَّخَذُوٓاْ ءَايَٰتِي وَمَآ أُنذِرُواْ هُزُوٗا ٥٦ وَمَنۡ أَظۡلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ فَأَعۡرَضَ عَنۡهَا وَنَسِيَ مَا قَدَّمَتۡ يَدَاهُۚ إِنَّا جَعَلۡنَا عَلَىٰ قُلُوبِهِمۡ أَكِنَّةً أَن يَفۡقَهُوهُ وَفِيٓ ءَاذَانِهِمۡ وَقۡرٗاۖ وَإِن تَدۡعُهُمۡ إِلَى ٱلۡهُدَىٰ فَلَن يَهۡتَدُوٓاْ إِذًا أَبَدٗا ٥٧ وَرَبُّكَ ٱلۡغَفُورُ ذُو ٱلرَّحۡمَةِۖ لَوۡ يُؤَاخِذُهُم بِمَا كَسَبُواْ لَعَجَّلَ لَهُمُ ٱلۡعَذَابَۚ بَل لَّهُم مَّوۡعِدٞ لَّن يَجِدُواْ مِن دُونِهِۦ مَوۡئِلٗا ٥٨ وَتِلۡكَ ٱلۡقُرَىٰٓ أَهۡلَكۡنَٰهُمۡ لَمَّا ظَلَمُواْ وَجَعَلۡنَا لِمَهۡلِكِهِم مَّوۡعِدٗا ٥٩﴾ [الكهف: ٥٦-٥٩]

“And We send the Messengers only as bearers of glad tidings and warners. The unbelievers dispute with fallacious arguments in order to refute the truth thereby. They considered My words and that which they are warned as a mockery.

Who can be more unjust than he who was admonished by

the word of his Sustainer, who thereupon turns away from them and forgets what his hands have sent forth? We have cast veils over their hearts that they may not understand it (the Qur'ān) and there is a weight in their ears. If you call them to the path even then they will never come to the path.

Your Sustainer is very forgiving, merciful. Were He to seize them for their deeds He would certainly hasten the punishment for them. But for them is an appointed time beyond which they will find no escape. All these communities that We destroyed when they became transgressors and We had set aside for their destruction an appointed time."

CHAPTER 11

A Glimpse at The Hidden Hand of Divine Power, Through The Looking Glass of Khidr

Verse 60-65

﴿وَإِذْ قَالَ مُوسَىٰ لِفَتَىٰهُ لَآ أَبْرَحُ حَتَّىٰٓ أَبْلُغَ مَجْمَعَ ٱلْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾ فَلَمَّا
بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ سَرَبًا ﴿٦١﴾ فَلَمَّا جَاوَزَا قَالَ
لِفَتَىٰهُ ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا هَٰذَا نَصَبًا ﴿٦٢﴾ قَالَ أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى
ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ ٱلْحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ ۚ وَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ
عَجَبًا ﴿٦٣﴾ قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ ۚ فَٱرْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَصًا ﴿٦٤﴾ فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا
ءَاتَيْنَٰهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَٰهُ مِن لَّدُنَّا عِلْمًا ﴿٦٥﴾﴾ [الكهف: ٦٠-٦٥]

"And when Mūsā said to his boy-servant: "I will not give up until I reach the junction of the two seas (even if) I had to continue for years on end.

When they reached the junction of the two seas, they forgot their fish, and it made its way into the sea by making a burrow.

When they travelled farther on, Mūsā said to his boy-

servant: 'Bring to us our food, we have experienced much fatigue in this journey of ours'.

He said: 'Did you see when we betook ourselves by that rock, I forgot the fish. None but satan made me forget it. It made its way into the sea in a strange way'. He said: 'This is exactly what we were seeking'. So, they went back retracing their footsteps.

They then found one of Our servants to whom We had bestowed mercy from Ourselves and to whom We had imparted knowledge from Ourselves.

﴿قَالَ لَهُۥ مُوسَىٰ هَلۡ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمۡتَ رُشۡدٗا ٦٦ قَالَ إِنَّكَ لَن تَسۡتَطِيعَ مَعِيَ صَبۡرٗا ٦٧ وَكَيۡفَ تَصۡبِرُ عَلَىٰ مَا لَمۡ تُحِطۡ بِهِۦ خُبۡرٗا ٦٨ قَالَ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ صَابِرٗا وَلَآ أَعۡصِي لَكَ أَمۡرٗا ٦٩ قَالَ فَإِنِ ٱتَّبَعۡتَنِي فَلَا تَسۡـَٔلۡنِي عَن شَيۡءٍ حَتَّىٰٓ أُحۡدِثَ لَكَ مِنۡهُ ذِكۡرٗا ٧٠ فَٱنطَلَقَا حَتَّىٰٓ إِذَا رَكِبَا فِي ٱلسَّفِينَةِ خَرَقَهَاۖ قَالَ أَخَرَقۡتَهَا لِتُغۡرِقَ أَهۡلَهَا لَقَدۡ جِئۡتَ شَيۡـًٔا إِمۡرٗا ٧١ قَالَ أَلَمۡ أَقُلۡ إِنَّكَ لَن تَسۡتَطِيعَ مَعِيَ صَبۡرٗا ٧٢ قَالَ لَا تُؤَاخِذۡنِي بِمَا نَسِيتُ وَلَا تُرۡهِقۡنِي مِنۡ أَمۡرِي عُسۡرٗا ٧٣ فَٱنطَلَقَا حَتَّىٰٓ إِذَا لَقِيَا غُلَٰمٗا فَقَتَلَهُۥ قَالَ أَقَتَلۡتَ نَفۡسَۢا زَكِيَّةَۢ بِغَيۡرِ نَفۡسٖ لَّقَدۡ جِئۡتَ شَيۡـٔٗا نُّكۡرٗا ٧٤﴾ [الكهف: ٦٦-٧٤]

"Mūsā said to him: 'Can I remain with you on the understanding that you will teach me some of the good that you have been taught'?

He said: 'You will not be able to bear with me. How will you

be able to bear with me when you will see things that you are unable to comprehend'?

He said: 'If Allāh wills, you will find me to be patient and I will not disobey any order of yours'.

He said: 'If you remain with me, don't ask me anything until I commence mentioning it to you'.

Then the two proceeded till when they boarded the ship, he scuttled it. (Mūsā عَلَيْهِ ٱلسَّلَامُ) said: 'Have you scuttled it in order to drown its crew? Indeed, you have done a grievous thing'.

He said: 'Did I not say that you will not be able to bear with me'?

He said: 'Do not take me to task on my forgetfulness nor be hard on me for what I did'.

Then the two proceeded till when they met a boy, so he killed him. (Mūsā عَلَيْهِ ٱلسَّلَامُ) said: 'Have you killed an innocent soul without retaliation for another soul? Indeed, you have done a senseless thing'.

In this portion of Sūrah al-Kahf Almighty Allāh describes an eye-opening encounter that occurred between Nabī Mūsa عَلَيْهِ ٱلسَّلَامُ and a selected servant of Almighty Allāh, known as Khiḍr. During this encounter, Nabī Mūsā عَلَيْهِ ٱلسَّلَامُ witnessed various events that allowed

no scope whatsoever for some reasonable explanation, yet later when the servant called Khiḍr explained the hidden wisdoms behind each event, Nabī Mūsā عَلَيۡهِ ٱلسَّلَامُ was left astounded and silenced.

In a nutshell, these events serve as a message to the world at large and in particular to that group of believers that will witness events around them that seemingly make no sense at all, and which will draw them towards questioning Divine Wisdom and Power, the message being that one should never regard his limited knowledge and experience as a sufficient yard measure to understand Divine Works.

In order to understand the finer lessons of these verses, it is necessary that one first gains an insight to some of the broader details of this incident, which have been discussed in the Aḥādīth. For this, a few details regarding this incident will first be quoted.[35]

[35] The details of this incident appear scattered in various narrations. Shaykh ʿAbdullāh ibn Ṣiddīq al-Ghumārī has gathered many of these narrations in his book, titled «إتحاف ذوي العين ببيان نبوة الخضر», in which he has also made mention of further details regarding Khiḍr, his name, the differences amongst the ʿUlamā' regarding him being a Nabī or not, being alive or not, etc.

A summary of what he and ʿAbdullāh Ḥilmī Ḥasan Sharīf, who wrote the =

footnotes to his book, has written regarding Khiḍr being a Nabī or not is as follows:

ᶜAllāmah Ibn Kathīr, al-ᶜAnbarī, Qushayrī, al-Baghawī, Ismāᶜīl Haqqi (author of *Rūḥ al-Bayān*), Yāfiᶜī, as-Suyūṭī, and Imām Rāzī held the view that he is not a Nabī, but rather a very high-ranking saint.

Nawawī, Ibn Ṣalāḥ, Thaᶜlabī, Zamakhsharī, Ālūsī, Qurṭubī, Ibn Ḥajar, Zakariyyā' Anṣārī, Ibn Ḥajar al-Haytamī and Ibn ᶜAṭiyyah held the view that he is a Nabī. Shaykh Ghumārī has also inclined to this view.

As with regard to him still being alive or not, the summary is as follows: Imām Bukhārī, Ibn al-ᶜArabī Mālikī, Ibn ᶜAṭiyyah and Ibn al-Jawzī held the view of him passing away within a hundred years following the demise of Rasūlullāh ﷺ.

ᶜAllāmah Ālūsī, Nawawī, Ibn Ṣalāḥ, Ibn Kathīr, al-ᶜAynī, Thaᶜlabī, Ismāᶜīl Ḥaqqi, Qasṭallānī, Yāfiᶜī, Abū Isḥāq Ibrāhīm ibn Saᶜd (student of Imām Muslim), and Maᶜmar ibn Rāshid held the view that he will live until the emergence of dajjāl.

After quoting the narration from Imām Muslim regarding the young man who will openly oppose dajjāl even after dajjāl cuts him in half and then returns him to normal, Abū Isḥāq would then say, 'And it has been said that this person is Khiḍr'.

Maᶜmar ibn Rāshid, after quoting this Ḥadīth in his *Jāmiᶜ* said the same thing.

ᶜAllamah Ālūsī and Ḥāfiẓ ibn Ḥajar have quoted from ᶜAbdullāh ibn Abbās that the life of Khiḍr has been prolonged until he openly falsifies dajjāl.

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In the book «ذكر من اجتمع بالخضر» written by ʿAbdullāh Ḥilmī, mention is made of the following great personalities who had the opportunity to meet with Khiḍr:

From the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ: Sayyidunā ʿAlī ibn Abī Ṭālib, Jābir ibn ʿAbdullāh, Anas, ʿUmar ibn Khaṭṭāb, ʿAbdullāh ibn ʿUmar, Zā'idah (the slave girl of ʿUmar ibn Khaṭṭāb)

From those after the Ṣaḥābah: Sufyān ibn ʿUyaynah, Rajāh ibn Ḥaywah (the scholar who directed the caliph Sulaymān ibn ʿAbd al-Malik to elect after him ʿUmar ibn ʿAbd al-ʿAzīz), Muṣʿab ibn Thābit (grandson of ʿAbdullāh ibn Zubayr), Jaʿfar ibn Muḥammad ibn ʿAlī, ʿUmar ibn ʿAbd al-ʿAzīz, Jaʿfar aṣ-Ṣādiq, Ibrāhīm at-Taymī, Bishr al-Ḥāfī, Abū Isḥāq al-Maristānī, Ḥasan ibn Ghālib, Abū Zurʿah Rāzī, Ibrāhīm ibn Adham, Imām Aḥmad ibn Ḥanbal, Maʿrūf Karkhī, Qaḍī ʿAlam ad-Dīn Bisāṭī, Ibrāhīm al-Khawwāṣ, Aḥmad ibn Abī al-Ḥawwārī, ʿAbdullāh ibn Mubārak, ʿAlī ibn Wahb Sinjārī, ʿAbd al-Qādir Jīlānī, Muḥyiddīn ibn al-ʿArabī, Abū al-ʿAbbās Mursī, Abū al-Ḥasan Shādhilī, Shams ad-Dīn Diratī, Abū ʿAbdillāh Tastarī, ʿAlī Nibṭinī (contemporary of Shaykh Zakariyyā' Anṣārī), Suharwardī, Abū Bakr Hamdhānī, Abū al-Fidā' Ismāʿīl Baghdādī, ʿAbd al-Khāliq Ghajdawānī Naqshabandī, ʿAbdullāh ibn Mashūr ʿAlawī, Hashis Hamsānī, Muṣṭafā Bikrī, Shams ad-Dīn Ḥanafī, Abū al-Muẓaffar Samarqandī, Maḥmūd Kurdī, Shaʿrānī, Ḥākim Tirmidhī, ʿAbdullāh Khujāndī, Shaykh Khusrū, Aḥmad ibn Ḥasan al-Muʿallim, Aḥmad ibn ʿAlī Ba-Hajdab, Aḥmad Nubānī, Rustam Khalīfah Barsawī, Muḥammad ibn ʿUmar Abū Bakr ibn Qawwām, Muḥammad ibn ʿUmar ibn Abī Bakr Yamānī, Rabīʿ al-Qaṭṭān Abū Sulaymān, Abū Muḥammad Qāsim ibn ʿAbdullāh Baṣrī (author of *al-*

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A Journey With Mūsā عَلَيْهِ السَّلَامُ And Sayyidunā Khiḍr

Once, after Nabī Mūsā عَلَيْهِ السَّلَامُ had offered advice to his nation, which caused the eyes to tear and hearts to soften, a disciple approached and asked if there was any person who was more knowledgeable

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Bahjah), Aḥmad Rifāʿī, ʿAbd al-ʿAzīz Dabbāgh, amongst others.

Scholars differ with regards to his name. Imām Nawawī has preferred the view that his full name is Balyā ibn Malkān ibn Nafīʿ ibn Ābir ibn Shālikh ibn Arfakhshid ibn Sām ibn Nūḥ.

As with regard to his title, it may be pronounced as Khaḍir, Khiḍr and al-Khaḍir/al- Khiḍr. The reason that some scholars have given for this name is that the spot upon which Khiḍar once sat turned green, as narrated in Ṣaḥīḥ Bukhārī thus giving him the title of 'Khiḍr' meaning 'greenery'. Mujāhid has narrated that whichever spot Khiḍr performs Ṣalāh on, that spot turns green. ʿIkramah has narrated something similar and has added that he prefers wearing green clothing.

The agnomen of Khiḍr is Abū al-ʿAbbās.

With regard to the reason for his long life, scholars have mentioned that he was blessed to have drank from a spring called the 'spring of life'. Imām Bukhārī has narrated from ʿAbdullāh ibn ʿAbbās that it was this very water that touched the fish of Nabī Mūsā عَلَيْهِ السَّلَامُ, causing it to spring back to life.

«قَالَ سُفْيَانُ: وَفِي حَدِيثِ غَيْرِ عَمْرٍو، قَالَ: وَفِي أَصْلِ الصَّخْرَةِ عَيْنٌ يُقَالُ لَهَا: الحَيَاةُ لاَ يُصِيبُ مِنْ مَائِهَا شَيْءٌ إِلَّا حَيِيَ، فَأَصَابَ الحُوتَ مِنْ مَاءِ تِلْكَ العَيْنِ». [صحيح البخاري]

(The above is a summary of what Shaykh ʿAbdullāh Ḥilmī has written in his footnotes on *Ithmid al-ʿAyn*.)

than him. Nabī Mūsa عَلَيۡهِ ٱلسَّلَامُ replied in the negative, but soon after, received revelation that there was indeed someone more knowledgeable than him. Nabī Mūsā عَلَيۡهِ ٱلسَّلَامُ, upon enquiring regarding the whereabouts of such an individual, was guided towards an area at which two seas/oceans meet. As a further sign, he was instructed to take with him a dead fish, and await its coming alive and making its way into the waters. Nabī Mūsā عَلَيۡهِ ٱلسَّلَامُ placed a fish in a basket and set out. He instructed his servant, Yūshaʿ ibn Nūn, to inform him if the fish somehow separates from them.

Whilst he was asleep under the shade of a boulder in a wet area, the fish suddenly began flapping about. The servant felt it best to allow Nabī Mūsā عَلَيۡهِ ٱلسَّلَامُ to complete his sleep and thought that he would inform him of the occurrence upon his awakening, but when Nabī Mūsā عَلَيۡهِ ٱلسَّلَامُ woke up, the servant completely forgot.

The fish flapped about until it finally entered the water. Almighty Allāh held the flow of the water back from the fish, making it seem as though the fish was moving in a tunnel of stone. The narrator explained this by making a ring with his thumb and the two fingers next to it.

They continued their journey for a while until Nabī Mūsā عَلَيۡهِ ٱلسَّلَامُ complained that the journey was becoming tiresome. (Nabī Mūsā عَلَيۡهِ ٱلسَّلَامُ asked that the fish be brought whereby he may partake of some to revive his strength. At that point the servant remembered and apologized for his error.) Both returned and found (a man

called) Khiḍr, at the edge of the ocean, upon a green mat, fully covered in a shawl. Only the top of his head was visible.

Nabī Mūsā عَلَيْهِ ٱلسَّلَامُ greeted him with As-Salāmu ʿAlaykum. The man lifted his face and the following conversation ensued:

Khiḍr: 'Who are you? Is there such a greeting in this area?'

Nabī Mūsā عَلَيْهِ ٱلسَّلَامُ: 'I am Mūsā'.

Khiḍr: 'Are you the Mūsā from the Banu Isrā'īl'?

Nabī Mūsā عَلَيْهِ ٱلسَّلَامُ: 'Yes'.

Khiḍr: 'What are you doing here'?

Nabī Mūsā عَلَيْهِ ٱلسَّلَامُ: 'I have come so that you may teach me that which you have been taught'.

Khiḍr: 'Is it not sufficient that the Tawrāh is in front of you and that revelation comes to you! O Mūsā, the knowledge that I possess is not appropriate for you to learn, as likewise the knowledge that you possess has not been meant for me to learn.'

Upon the insistence of Nabī Mūsā عَلَيْهِ ٱلسَّلَامُ, the man called Khiḍr allowed Nabī Mūsā to accompany him on condition that Nabī Mūsā does not object to any of his actions and instead wait patiently for its interpretation.

Nabī Mūsā عَلَيْهِ ٱلسَّلَامُ agreed and the two began walking along the shore, until a ship/boat passed nearby. The sailors recognized Khiḍr

and thus offered to take them to the other side of the waters without any charge.

Whilst on the boat, a sparrow flew pass and dipped its beak into the water, upon which Khiḍr remarked: 'By Allāh, my knowledge and your knowledge combined in comparison to the knowledge of Almighty Allāh is similar to what this bird has taken with its beak from the ocean'!

Before reaching their destination, Khiḍr with the aid of some instrument, in a manner that aroused no attention at all, removed a plank of the boat.[36] This act shocked Nabī Mūsā عَلَيْهِ ٱلسَّلَامُ and caused him to remark, 'What have you done? These people offered us free ride, yet in recompense you damage their boat? What you have done is indeed evil'! Khiḍr replied, 'Did I not say that you will be unable to bear with me'? Nabī Mūsā عَلَيْهِ ٱلسَّلَامُ immediately apologized, but requested Khiḍr not to carry out such acts which he would fail to remain silent about.

Further on, they passed by a youngster playing with friends. When the boy was out of sight from the others, Khiḍr grabbed the boy at

[36] Abū al-ʿĀliyah and Shuʿayb ibn Habhab, two senior Tābiʿīn, have mentioned that Khiḍr is invisible to the general eye, and only he sees him who Almighty Allāh allows. Thus, when Khiḍr pulled the plank from the boat and when he killed a youngster, none saw him doing so except Nabī Mūsā عَلَيْهِ ٱلسَّلَامُ. [*Ithmid al-ʿAyn*]

the head and with his bare hands dislocated his head from his body, just as one plucks out a flower.[37]

Nabī Mūsā عَلَيْهِ ٱلسَّلَامُ in anger remarked, 'How could you just kill an innocent child? This is indeed a terrible deed you have done'! Khiḍr merely replied, 'Did I not say that you will be unable to bear with me'? Feeling ashamed, Nabī Mūsā عَلَيْهِ ٱلسَّلَامُ replied, 'If I object one more time, then I will allow you to separate from me'.

After some travelling, they approached a village and asked for some food, but the village dwellers flatly refused to host them. On the outskirts of that very village, they noticed a wall that was close to collapsing. Khiḍr walked up to the wall and rubbed his hand against the wall, upon which it stood fully erect.[38] Nabī Mūsā عَلَيْهِ ٱلسَّلَامُ remarked, 'These people refused to host us, yet you erected their wall! Why did you not at least ask them to pay for your services'?

Khiḍr then turned to Nabī Mūsā عَلَيْهِ ٱلسَّلَامُ and said, 'Our journey together ends here. Before parting, however, I will inform you of the finer details concerning the matters upon which you could bear no patience'.

The explanation offered by Sayyidunā Khiḍr to Nabī Mūsā عَلَيْهِ ٱلسَّلَامُ has been mentioned in the Qur'ān, in the following verses:

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[37] «أومأ سفيان بإصبعه كأنه يقطف شيئا». [البخاري]

[38] «أومأ بيده هكذا – وأشار سفيان كأنه يمسح شيئا إلى فوق». [البخاري]

﴿قَالَ هَٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۚ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا ﴿٧٨﴾ أَمَّا
ٱلسَّفِينَةُ فَكَانَتْ لِمَسَٰكِينَ يَعْمَلُونَ فِي ٱلْبَحْرِ فَأَرَدتُّ أَنْ أَعِيبَهَا وَكَانَ وَرَآءَهُم مَّلِكٌ
يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾ وَأَمَّا ٱلْغُلَٰمُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَآ أَن يُرْهِقَهُمَا
طُغْيَٰنًا وَكُفْرًا ﴿٨٠﴾ فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَوٰةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾ وَأَمَّا ٱلْجِدَارُ
فَكَانَ لِغُلَٰمَيْنِ يَتِيمَيْنِ فِي ٱلْمَدِينَةِ وَكَانَ تَحْتَهُۥ كَنزٌ لَّهُمَا وَكَانَ أَبُوهُمَا صَٰلِحًا فَأَرَادَ
رَبُّكَ أَن يَبْلُغَآ أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِّن رَّبِّكَ ۚ وَمَا فَعَلْتُهُۥ عَنْ
أَمْرِى ۚ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا ﴿٨٢﴾﴾ [الكهف: ٧٨-٨٢]

“He said: ‘This is the parting point between me and you. Now I will inform you of the interpretation of the things over which you could not exercise patience’.

As for the ship, it belonged to some needy people who toiled on the sea. I desired to cause a fault in it as there was ahead of them a king who used to take every ship by force.

As for the boy, his parents were believers and we feared that he would subdue them by force and unbelief. We desired that their Sustainer may compensate them with someone better in purity and closer in affection.

As for the wall, it belonged to two orphans in the city. Beneath it (the wall) was a treasure of theirs and their father was a virtuous person. Your Sustainer willed that they should reach their age of strength and take out their

buried treasure – this as a mercy of your Sustainer. I did not do this of my own accord. This is the interpretation of the things over which you could not exercise patience'."

Lessons Derived From The Incident of The Ship

Sayyiduna Khiḍr explained to Nabī Mūsā عَلَيْهِ السَّلَام the reason and wisdoms behind his sabotaging the ship of those that had been kind to him. It was done solely to prevent it falling under the eye of an oppressive king, who was at that time confiscating all ships that were in good running condition, in preparation for an impending battle against a neighbouring ruler.

On account of the ship being found unable to take to the waters immediately, due to one of its planks being pulled out, the soldiers of the king would show no interest in it, and thus, it would remain by its pious owners. As for the defect, that would be shortly repaired, whereas had the ship been confiscated, the loss would indeed be much more.

The lesson learnt from this incident is that during those eras in which the powers of oppressive rulers are found too strong to combat, one should continue with his work of religion in a manner that does not draw attention and does not make one's enemy weary of one. Even if one's work does not appear as bright and remarkable as other works that are carried out around one, one should remain constant in his effort and realize that due to the apparent

weaknesses and defects in his works, he is being left to continue with his work. If the enemy were to begin considering him as a threat, then even the little that he is presently doing, that too may perhaps be lost.

A ship with a defect is indeed better than no ship at all! It was perhaps this very indication that led many of the revivers of the Islāmic spirit, during this last century, which saw the fall of the Muslim caliphate and the rise of Western, oppressive superpowers, to structure their efforts and movements in a manner that appeared harmless and incapable of causing even a dent in the plots and schemes of the oppressors.

Had their movement appeared strong and threatening, the enemy would have wasted no time in dismantling it and wiping out its followers. Due to being able to find nothing threatening in their movements, the oppressive regimes would turn a blind eye to them, and thus allow them the opportunity to ignite a revolution, the light and power of which, would only be realized by the enemy decades later.

Such movements would be described as the work of a termite that for years on end continues gnawing at a bark from within, unnoticed, and finally when the dust does begin appearing on the surface, it is too late to save it, since the entire bark has already been destroyed from within.

It is these unnoticed and seemingly harmless movements of basic Islāmic education, in huts and rooms, known as Maktabs and Madrasahs; movements inviting fellow Muslims to once again revive their faith in Almighty Allāh, and heed to the call to prayer; movements catering for the teaching of Islāmic studies of Qur'ān and Sunnah, in the Arabic language, devoid of any political colour and of any military subject matter; movements funded by donations of sincere fellow brothers and sisters, which although appear small, but are in reality quite weighty, on account of the sincerity with which it is given; movements that work tirelessly in order to dispel doubts that arise or are injected within the minds of simple fellow believers, movements that apparently do not have the resources, the funding and the know-how required to combat the forces of evil that exist all around, yet somehow continues daily attracting more and more adherents; it is such movements upon whose deck the Ummah continues sailing over the rough waters that we find ourselves in, and it is through these apparently defective 'ships' that we hope the Ummah will reach the shores of salvation from the trials of the time.

It is during such times that the principle should be kept in mind that the louder and more powerful one's movement may seem, the quicker will it fall prey to the eyes of the enemy. Be not a mosquito, which buzzes so loud, that before it can even draw blood from its prey, it is more often than not killed. Rather work as a bed-bug that

comes quietly and disappears quietly, thereby achieving better results than that of the mosquito.

Lessons Derived From The Killing of A 'Pure' Lad

Upon witnessing the killing of a youngster at the hands of Sayyidunā Khiḍr, Nabī Mūsā عَلَيۡهِ ٱلسَّلَامُ objected, as per the demand of the human heart which cannot stand inhumanity. Looking at the external of the youngster, Nabī Mūsā عَلَيۡهِ ٱلسَّلَامُ deduced him to be a noble, innocent lad, one who loves and is loved, and one that will be of great benefit to others. And this is exactly how man is required to view others.

During the era of revelation, people would be exposed through revelation. We however do not receive revelation, thus, when passing judgement, we are forced to rely upon the external, even though it may not reveal the entire truth.

As for the reality of any matter, and the inside of any person, it is not always as the external indicates. In this incident, Sayyidunā Khiḍr gave this lesson to Nabī Mūsā عَلَيۡهِ ٱلسَّلَامُ in particular, and to the world in general, that many a time one will view a decree of Almighty Allāh as harsh, based upon what one has seen or heard, whereas if he were allowed a peek into the reality of that matter, he too would agree that the decision of Almighty Allāh was indeed perfect and complete.

Mūsā عَلَيۡهِ ٱلسَّلَامُ saw a handsome, young boy and upon appearance

deduced that he was innocent and a source of joy for all. Sayyidunā Khiḍr explained that in reality the boy was or would become not only evil, but in fact, a threat to the Īmān of his very own parents. What apparently seemed beneficial was in fact totally harmful.

As for the death of the boy at such a young age, in that, Nabī Mūsā عَلَيۡهِ ٱلسَّلَامُ saw total loss and sorrow for his family, whereas in reality his death was, for this family, nothing but goodness. As Sayyidunā Khiḍr explained that not only were the parents saved from years of torment and suffering, and finally falling into disbelief on account of the wrongs of the son, but were also to be blessed with another child, in lieu of the first, who would prove to be a most loving and obedient child, who would benefit both its family as well as its community.

Sayyidunā ʿAbdullāh ibn ʿAbbās has narrated that in lieu of the murdered son, Almighty Allāh blessed them with a daughter, who later in life gave birth to a Nabī.[39]

Commenting on this verse, Allamah Qurṭubī رَحِمَهُ ٱللَّهُ has written[40]:

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[39] «عنِ ابْنِ جُرَيْجٍ أَنَّ أُمَّ الْغُلَامِ يَوْمَ قُتِلَ كَانَتْ حَامِلًا بِغُلَامٍ مُسْلِمٍ وَكَانَ الْمَقْتُولُ كَافِرًا». وَعَنِ ابْنِ عَبَّاسٍ: «فَوَلَدَتْ جَارِيَةً وَلَدَتْ نَبِيًّا». [التفسير للقرطبي]

[40] «ويُسْتَفَادُ مِنْ هَذِهِ الْآيَةِ تَهْوِينُ الْمَصَائِبِ بِفَقْدِ الْأَوْلَادِ وَإِنْ كَانُوا قِطَعًا مِنَ الْأَكْبَادِ، وَمَنْ سَلَّمَ لِلْقَضَاءِ أَسْفَرَتْ عَاقِبَتُهُ عَنِ الْيَدِ الْبَيْضَاءِ». قَالَ قَتَادَةُ: «لَقَدْ فَرِحَ بِهِ أَبَوَاهُ حِينَ وُلِدَ وَحَزِنَا عَلَيْهِ حِينَ قُتِلَ، وَلَوْ =

> "One learns from this verse that even if one experiences a calamity as painful as the death of one's most beloved child, then too he should attempt to lessen the severity of the calamity (by believing that in this, Almighty Allāh will indeed place great goodness, even though it may be after some time). He who bows his head in front of Divine Decree will find for himself a wonderful outcome after every hardship. Qatādah رَحِمَهُ ٱللَّهُ has said: 'The boy's parents were extremely happy the day he was born, and were greatly saddened by his death, whereas his living would have ultimately resulted in their destruction'. Thus, it is imperative upon every individual to be happy (submit) to the Decree of Almighty Allāh, since Almighty Allāh's decreeing for one something which one dislikes, is indeed more beneficial for one than a decree for something which one likes'."

The term 'being happy with the Decree of Allāh' does not imply that one cannot grieve during times of sorrow, but rather that one, at all times remains happy with his Creator, upon whose decree such events have unfolded. In spite of the pain and grief one experiences, one is still required to express his happiness that Allāh is his Lord, and that no decision of Almighty Allāh is void of wisdom.

بَقِيَ كَانَ فِيهِ هَلَاكُهُمَا. فَالْوَاجِبُ عَلَى كُلِّ امْرِئٍ الرِّضَا بِقَضَاءِ اللَّهِ تَعَالَى، فَإِنَّ قَضَاءَ اللَّهِ لِلْمُؤْمِنِ فِيمَا يَكْرَهُ خَيْرٌ لَهُ مِنْ قَضَائِهِ لَهُ فِيمَا يُحِبُّ». [التفسير للقرطبي]

Rasūlullāh ﷺ most beautifully explained this point when he heard a family member lament loudly, upon receiving the news of the death of Ibrāhīm رضي الله عنه, the son of Rasūlullāh ﷺ. He ﷺ said:

«لَيْسَ هذَا مِنَّا، لَيْسَ لِلصَّارِخِ حَظٌّ، القَلْبُ يَحْزَنُ، وَالْعَيْنُ تَدْمَعُ، وَلاَ نَقُولُ مَا يُغْضِبُ الربَّ». [ابن حبان بسند حسن]

"We do not behave in this manner. The one who screams out in grief receives no reward. Rather allow the heart to grief, and the eye to tear, but we will never say that which angers our Creator!"

In fact, it is during trying times that one's belief is tested, and special attention is paid towards one's words. Rasūlullāh ﷺ mentioned:

«إِذَا مَاتَ وَلَدُ العَبْدِ قَالَ اللَّهُ لِمَلَائِكَتِهِ: قَبَضْتُمْ وَلَدَ عَبْدِي، فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: قَبَضْتُمْ ثَمَرَةَ فُؤَادِهِ، فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: مَاذَا قَالَ عَبْدِي؟ فَيَقُولُونَ: حَمِدَكَ وَاسْتَرْجَعَ، فَيَقُولُ اللَّهُ: ابْنُوا لِعَبْدِي بَيْتًا فِي الجَنَّةِ، وَسَمُّوهُ بَيْتَ الحَمْدِ». [الترمذي وقال هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ]

"When the child of one passes away, Almighty Allāh says to the angels, 'You took away the child of my servant, the fruit of his heart, i.e., his most prized possession? What did he say'? The angels reply, 'He praised You and recited 'To Allāh do we all belong and to Him is our return'!' Almighty Allāh expresses His happiness over this and orders 'Build

> for my servant a house in Paradise and name it 'The house of praise'. i.e., the house belonging to one who truly praised Almighty Allāh'."

Another lesson that is learnt is that relying solely upon what is apparent, a judgement concerning the internal should not be made.

This lesson is extremely important in the era in which we find ourselves, during which «دجل» (a false picture) is the order of the day, in which that which harms the most is understood as most beneficial, during such times the lesson of Sayyidunā Khiḍr should be remembered that at times one's *ʿIshq* (intense love) for another could easily become the reason of one's being robbed of his faith, being robbed of his sanity, having his life turned upside down, merely on account of falling in love with some pretty face, and vice versa.

If one does fall headlong in love with another, but finds a barrier preventing him from fulfilling the demands of his passions in an impermissible manner, at such a time one should thank Almighty Allāh who has protected him from great harm, just as he protected the parents of this lad; on account of their piety.

No matter how pretty/handsome a face may appear to be, one should ponder over this deeply that when a Nabī like Mūsā عَلَيْهِ ٱلسَّلَامُ could err in judging a book by its cover, how then can I trust my thoughts, especially when it is clouded with the smoke of wild

passion?

For me, my Khiḍr is The Qur'ān and the Sunnah, which at times do demand from me abstinence from that which I desire greatly and fail to see any harm in. If in ignorance I do object and question why, I should quickly recollect myself and submit, just as Nabī Mūsā عَلَيْهِ ٱلسَّلَامُ did, knowing full well that one day when the realities of this world will be exposed, I too will realize the heights of my folly and my error in judgement, just as Nabī Mūsā عَلَيْهِ ٱلسَّلَامُ realized his error, when Sayyiduna Khiḍr offered him, through his explanations, a peek into the true picture that lies behind every matter.

Lessons Derived from The Erecting of A Falling Wall

In the third incident, Nabī Mūsā عَلَيْهِ ٱلسَّلَامُ objected to Sayyidunā Khiḍr providing a free service to a locality that could not even offer a plate of food to travellers in need, and felt that if Sayyidunā Khiḍr was going to repair their wall, he should have at least demanded a pay for his services. Sayyidunā Khiḍr later made it known that beneath the wall lies a valuable treasure, but due to the young ages of the lads that it belongs to, its exposure at that present moment would prove disastrous, since others of the village would latch unto it, thereby robbing them of what was rightfully theirs.

The lesson learnt from this is that in life there are times when one wishes for an opening to be found, a locked door to be opened, and

likewise for one's efforts to immediately reap results, whereas the time for one's flowers to blossom is yet to arrive. At such a time, if one's flowers were to blossom, and one's efforts were to shine, there is a fear that due to one's weakness at that time, one may, instead of deriving benefit from the fruits and flowers of his efforts, actually get robbed of his entire garden.

Ḥaḍrat Mawlānā Munāẓir Aḥsan Ghilānī Ṣāḥib رَحِمَهُ اللَّهُ at this point made indication to a unique lesson that may be learnt in the light of the above, which is: After the fall of the Islāmic Caliphate, an Islāmic treasure, consisting of spirituality, justice, modesty, kindness, etc., that had benefitted millions over the past 1300 years suddenly got buried so deep under the earth, that majority even forgot it ever existed.

During these difficult times, the treasure of Islām was kept preserved under the walls of the Masājid, Madāris, etc. Every detail of this treasure was preserved, and taught at Dārul ʿUlūms, even though at that time many of those Masā'il seemed out-dated and impractical. To such an extent was this treasure preserved, that even the laws relating to slaves were discussed in detail, despite the issue of slavery no longer existing.

As the years have passed, a new generation has been born, who understand, to a great extent, the value of this treasure, and are indeed desirous that it now be brought back into the markets and the courts, thereby allowing one and all to benefit from its jewels.

Thus, we find many today eagerly seeking an answer as to when will the caliphate rise up again.

The answer that this incident gives is that when this Ummah will reach the age of spiritual maturity, and will be capable of standing up with this unique treasure, at that time Almighty Allāh will, through his Divine Command, allow the wall to fall, and the caliphate will be restored almost immediately. Muslims from around the world will forget their differences and heed to the call of the Muslim Caliph, who will in all probability be Sayyidunā Mahdī himself. Puppet leaders will be overthrown and Muslim armies will present themselves at the service of their new, long-awaited leader.

As for when this will occur, the best answer is that Almighty Allāh alone knows, and that consolation can be taken from this verse of the Glorious Quraan:

﴿وَيَقُولُونَ مَتَىٰ هُوَ ۖ قُلْ عَسَىٰ أَن يَكُونَ قَرِيبًا ﴿٥١﴾﴾ [الإسراء: ٥١]

> "They say, 'When will it occur'? Say, 'Perhaps it will occur very soon'!"

A Lesson from Khiḍr, Which Strikes At The Roots of Materialistic Thought

Mawlānā Abū al-Ḥasan ʿAlī Nadwī, in his book titled «الصراع بين الإيمان والماديات», summarized most beautifully the lessons learnt from the incident of Nabī Mūsā عَلَيْهِ ٱلسَّلَامُ and Sayyidunā Khiḍr, a gist of which

is:

> "This incident teaches us that the realities of things are often very different from what they appear to us, the outer form differs greatly from the inside reality, the mysteries of the Universe are truly incomprehensible and far from the grasp of man's limited mind and senses, yet man is hot-headed enough to claim that his knowledge encompasses all.
>
> Materialism claims that life is not an iota more than what it explains; it alone possesses the secrets of nature and the universe; only that is to be believed which is tangible and capable of being comprehended by human perception; that which is perceptible is real and the rest is non-existent; and man alone is the rightful owner and master of this world.
>
> Materialism elevates man to the position of law-giver; claims perfection for human knowledge and assumes that nothing in this vast and complex is beyond human comprehension.
>
> These have always been the fundamental postulates of materialistic thought, and it is till today. Sūrah al-Kahf in general, and the episode of Nabī Mūsā عَلَيْهِ ٱلسَّلَامُ in particular, strikes at the root of such satanic, materialistic thought."

The episode concludes with the words of Khiḍr:

﴿ذَٰلِكَ تَأۡوِيلُ مَا لَمۡ تَسۡطِع عَّلَيۡهِ صَبۡرٗا ٨٢﴾ [الكهف: ٨٢]

> "This is the reality of that over which you could not bear patience."

This phrase serves as a reminder to every ardent devotee of materialistic thought, that a day will indeed dawn upon all in which the true picture of all matters will be seen. Let it not happen that one's pride and inability to consider the possibility of our judgement being in error, be a cause of shame and humiliation for us tomorrow.

CHAPTER 12

Dhū al-Qarnayn

Verse 84-97

﴿وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا۟ عَلَيْكُم مِّنْهُ ذِكْرًا ﴿٨٣﴾ إِنَّا مَكَّنَّا لَهُۥ فِى ٱلْأَرْضِ
وَءَاتَيْنَٰهُ مِن كُلِّ شَىْءٍ سَبَبًا ﴿٨٤﴾ فَأَتْبَعَ سَبَبًا ﴿٨٥﴾ حَتَّىٰٓ إِذَا بَلَغَ مَغْرِبَ ٱلشَّمْسِ وَجَدَهَا تَغْرُبُ فِى
عَيْنٍ حَمِئَةٍ وَوَجَدَ عِندَهَا قَوْمًا ۗ قُلْنَا يَٰذَا ٱلْقَرْنَيْنِ إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾
قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُۥ عَذَابًا نُّكْرًا ﴿٨٧﴾ وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ
صَٰلِحًا فَلَهُۥ جَزَآءً ٱلْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُۥ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾ ثُمَّ أَتْبَعَ سَبَبًا ﴿٨٩﴾ حَتَّىٰٓ إِذَا بَلَغَ مَطْلِعَ
ٱلشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَل لَّهُم مِّن دُونِهَا سِتْرًا ﴿٩٠﴾ كَذَٰلِكَ ۖ وَقَدْ أَحَطْنَا بِمَا
لَدَيْهِ خُبْرًا ﴿٩١﴾ ثُمَّ أَتْبَعَ سَبَبًا ﴿٩٢﴾ حَتَّىٰٓ إِذَا بَلَغَ بَيْنَ ٱلسَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ
يَفْقَهُونَ قَوْلًا ﴿٩٣﴾ قَالُوا۟ يَٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى ٱلْأَرْضِ فَهَلْ نَجْعَلُ
لَكَ خَرْجًا عَلَىٰٓ أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾ قَالَ مَا مَكَّنِّى فِيهِ رَبِّى خَيْرٌ فَأَعِينُونِى بِقُوَّةٍ أَجْعَلْ
بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾ ءَاتُونِى زُبَرَ ٱلْحَدِيدِ ۖ حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ قَالَ ٱنفُخُوا۟ ۖ حَتَّىٰٓ إِذَا جَعَلَهُۥ
نَارًا قَالَ ءَاتُونِىٓ أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾ فَمَا ٱسْطَٰعُوٓا۟ أَن يَظْهَرُوهُ وَمَا ٱسْتَطَٰعُوا۟ لَهُۥ نَقْبًا ﴿٩٧﴾ قَالَ
هَٰذَا رَحْمَةٌ مِّن رَّبِّى ۖ فَإِذَا جَآءَ وَعْدُ رَبِّى جَعَلَهُۥ دَكَّآءَ ۖ وَكَانَ وَعْدُ رَبِّى حَقًّا ﴿٩٨﴾﴾ [الكهف: ٨٤-٩٧]

They question you about Dhū al-Qarnayn. Say: ‘I will now

recite to you something of his story'. We had established him securely in the land and We had given him the means of everything.

He then followed one of the means.

Till when he reached the setting place of the sun, he found it setting in a muddy spring. And he found nearby a people. We said: 'O Dhū al-Qarnayn! You may either cause them to suffer or you may place goodness in them'.

He said: 'Whoever is unjust – him we shall punish. He will then be returned to his Sustainer who will then inflict an evil punishment upon him'.

'Whoever has faith and did good deeds, his recompense is goodness. And we shall issue him our orders leniently'.

Then he followed (another) means.

Till when he reached the rising place of the sun, he found it he found it rising on a people to whom We had given no shelter against it. Thus, it is. We encompassed all that is with him.

Then he followed (another) means.

Till when he reached (a place) between two mountains, and found beneath them a people who could scarcely understand a word.

They said: 'O Dhū al-Qarnayn! Ya'jūj and Ma'jūj (Gog and Magog) are ravaging this land. May we, then, stipulate a tribute for you on condition that you erect a barrier between us and them'?

He replied: 'The resources that my Sustainer has given me are better. Help me, then, with (your) labour (and) I will erect a fortified barrier between you and them'.

'Bring me blocks of iron'. Then when he filled the gap between the two mountains, he said: 'Blow'! Then when he made it afire, he said: 'Bring to me molten brass to pour over it'.

Thus they (Gog and Magog) were unable to scale it nor pierce it.

He said: 'This is a mercy of my Sustainer. Then when the promise of my Sustainer comes, he will reduce it to dust. And the promise of my Sustainer is true'."

After Every Fall, The Flags of Islām Will Indeed Rise Again

In the *Rukūʿ* above, from the incident of Sayyidunā Mūsā عَلَيْهِ ٱلسَّلَامُ and Khiḍr, indication is made to the principles one should endeavour to follow during the times when Muslims will be at the receiving end of the swords of kufr; when governments of kufr will establish

themselves in the lands, and when Muslim rulers will behave as puppets to non-Muslim rulers.

In this *Rukūʿ*, indication is made to the question that generally gets asked when one contemplates over the monetary as well as military might of the enemies of Islām, compared to that of the Ummah, i.e., will Islām and Muslims ever rise again to its peak of glory which it had once occupied?

The answer that this *Rukūʿ* gives is one that fills the heart with hope and which eradicates totally any attitude of helplessness that should have arose on account of basing one's reasoning solely upon apparent conditions.

The crux of the answer is that for every era, and after every decline, Almighty Allāh will surely raise for the believers a 'Dhū al-Qarnayn', i.e., a righteous warrior that will be aided with Divine Help, who will tear down the empires of kufr that had just previously been close to demolishing the structures of Islām, will revive the system of governing in accordance to the principles of justice and freedom, will assist the weak, will wage war upon oppression, and will erect barriers protecting the Muslim nations from the neighbouring regimes of kufr.

﴿وَيَسۡـَٔلُونَكَ عَن ذِي ٱلۡقَرۡنَيۡنِۖ قُلۡ سَأَتۡلُواْ عَلَيۡكُم مِّنۡهُ ذِكۡرًا ٨٣ إِنَّا مَكَّنَّا لَهُۥ فِي ٱلۡأَرۡضِ وَءَاتَيۡنَٰهُ مِن كُلِّ شَيۡءٖ سَبَبٗا ٨٤﴾ [الكهف: ٨٣-٨٤]

> "And they ask you about Dhul Qarnayn, say, 'I will explain to you about him'. Indeed, We gave him power in the land and We gave him all kinds of means."

In this verse indication is made to the fact that the monetary and military might of the states of kufr should never cause one to lose heart, since when Almighty Allāh decrees, He Himself ensures that the righteous warrior/s that He raises are equipped with whatever is necessary.

Examples of such Muslim leaders in the annals of history are indeed many, amongst whom, feature men like Ṣalaḥ ad-Dīn al-Ayyūbī, who repelled the Crusaders from the lands of Shām, and Zāhir Baibers, who halted the surge of the Tartars. Beginning with leaders such as Sayyidunā Abū Bakr and Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُمَا, and ending with leaders such as Sayyidunā al-Mahdī رَضِيَ اللَّهُ عَنْهُ and Sayyidunā ʿĪsā عَلَيْهِ السَّلَامُ, the rope of Islām has always found itself in the hold of some brave individual/s, who just could not allow it to slip from their grip.

The Journeys of Dhū al-Qarnayn And The Lessons Learnt Therefrom

The exact locations of the journeys made by Dhū al-Qarnayn have not been mentioned in the Qur'ān, nor in the Sunnah. Indication towards it can be found in the previous scriptures, but the information contained therein can never be relied upon fully. Taking aid from the previous scriptures, as well as other historical

documents, Mawlānā Ḥifẓ ar-Raḥmān Suharwī has, in his master-piece 'Qiṣaṣ al-Qur'ān' presented a unique theory regarding Dhū al-Qarnayn, in which he has shown that the individual titled 'Dhū al-Qarnayn' that has been mentioned in the Qur'ān fits perfectly the personality known as 'Cyrus The Great of Persia', the man who freed the Banū Isrā'īl from the captivity of Bukht Naṣr (Nebuchadnezzar), and facilitated their return to the lands of Jerusalem.[41]

As with regard to the services rendered by Dhū al-Qarnayn during these three journeys, this has been discussed in detail in the Qur'ān, and from it many lessons may be derived.

During the three journeys, Dhū al-Qarnayn displayed the modus operandi of all Almighty Allāh's selected slaves, who have been accepted to establish the laws of Almighty Allāh in the lands, and amongst the people.

In the first journey, he made it clear that the fight of a Muslim leader is not against a country or a people, but rather against oppression, especially the oppression of kufr. The basic duty of a Muslim leader is not to collect taxes and drown themselves in luxury. Rather it is to eradicate oppression from the earth and to display in front of the world the true beauty of Islām. Just as they strive to ensure that the

[41] A detailed discussion regarding Dhū al-Qarnayn can be found in my book, titled *'Dhū al-Qarnayn and the Ya'jūj and Ma'jūj'*. One may download it from the site spirituallight.co.za.

inhabitants of this world are kept safe from harm and oppression, so too it is their worry and concern that man should be safe from harm in the Hereafter. As they move through the lands they carry with them the formulae for goodness in this world, as well as the formulae for goodness in the Hereafter.

﴿فَأَتۡبَعَ سَبَبًا ٨٥ حَتَّىٰٓ إِذَا بَلَغَ مَغۡرِبَ ٱلشَّمۡسِ وَجَدَهَا تَغۡرُبُ فِي عَيۡنٖ حَمِئَةٖ وَوَجَدَ عِندَهَا قَوۡمٗاۗ قُلۡنَا يَٰذَا ٱلۡقَرۡنَيۡنِ إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمۡ حُسۡنٗا ٨٦ قَالَ أَمَّا مَن ظَلَمَ فَسَوۡفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُۥ عَذَابٗا نُّكۡرٗا ٨٧ وَأَمَّا مَنۡ ءَامَنَ وَعَمِلَ صَٰلِحٗا فَلَهُۥ جَزَآءَ ٱلۡحُسۡنَىٰۖ وَسَنَقُولُ لَهُۥ مِنۡ أَمۡرِنَا يُسۡرٗا ٨٨﴾ [الكهف: ٨٥-٨٨]

“He then followed one of the means.

Till when he reached the setting place of the sun, he found it setting in a muddy spring and he found nearby a people. We said: “O Dhū al-Qarnayn! You may either cause them to suffer or you may place goodness in them.”

He said: ‘Whoever is unjust – him we shall punish. He will then be returned to his Sustainer who will then inflict an evil punishment upon him.

Whoever has faith and did good deeds, his recompense is goodness. And we shall issue him our orders leniently’.”

In the second journey, he came upon a land inhabited by people of an extremely primitive nature, who lived with hardly a shelter

above their heads, and who could have easily been defeated by the army of Dhū al-Qarnayn and taken as slaves. Exploiting the resources of lands, and barbarically taking simple souls as slaves has always been the hallmark of kufr, and was the striking feature of Europe's era of colonization, which began around 1415 and which continues even until today, except that presently it is done in a much more discreet manner. During this journey Dhū al-Qarnayn made it quite apparent that colonialism has never and will never be the trait of the soldiers of Islām.

﴿ثُمَّ أَتۡبَعَ سَبَبًا ٨٩ حَتَّىٰٓ إِذَا بَلَغَ مَطۡلِعَ ٱلشَّمۡسِ وَجَدَهَا تَطۡلُعُ عَلَىٰ قَوۡمٖ لَّمۡ نَجۡعَل لَّهُم مِّن دُونِهَا سِتۡرٗا ٩٠ كَذَٰلِكَۖ وَقَدۡ أَحَطۡنَا بِمَا لَدَيۡهِ خُبۡرٗا ٩١﴾ [الكهف: ٨٩-٩١]

"Then he followed (another) means.

Till when he reached the rising place of the sun, he found it he found it rising on a people to whom We had given no shelter against it.

Thus, it is. We encompassed all that is with him.

In the third journey indication has been made that irrespective of the might and power of oppressing nations, when Almighty Allāh decrees so, a slight amount of effort from the Muslim ruler will be sufficient to erect a barrier between the forces of evil and the people of Islām. When Divine Aid comes, Muslim leaders will find by them resources flowing in accordance to their need. They will find no

need to tax the masses, but will rather have so much at their disposal that they will be able to reach out and aid weaker, less fortunate nations. Similarly, despite not being afforded much of the opportunity that enemy lobbies enjoy in the field of manufacturing etc, when the need arises, Divine Aid will inspire them with such strides in the fields of development, etc, which will leave the so called 'educated world' in shock.

﴿ثُمَّ أَتۡبَعَ سَبَبًا ٩٢ حَتَّىٰٓ إِذَا بَلَغَ بَيۡنَ ٱلسَّدَّيۡنِ وَجَدَ مِن دُونِهِمَا قَوۡمٗا لَّا يَكَادُونَ يَفۡقَهُونَ قَوۡلٗا ٩٣ قَالُواْ يَٰذَا ٱلۡقَرۡنَيۡنِ إِنَّ يَأۡجُوجَ وَمَأۡجُوجَ مُفۡسِدُونَ فِي ٱلۡأَرۡضِ فَهَلۡ نَجۡعَلُ لَكَ خَرۡجًا عَلَىٰٓ أَن تَجۡعَلَ بَيۡنَنَا وَبَيۡنَهُمۡ سَدّٗا ٩٤ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيۡرٞ فَأَعِينُونِي بِقُوَّةٍ أَجۡعَلۡ بَيۡنَكُمۡ وَبَيۡنَهُمۡ رَدۡمًا ٩٥ ءَاتُونِي زُبَرَ ٱلۡحَدِيدِۖ حَتَّىٰٓ إِذَا سَاوَىٰ بَيۡنَ ٱلصَّدَفَيۡنِ قَالَ ٱنفُخُواْۖ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارٗا قَالَ ءَاتُونِيٓ أُفۡرِغۡ عَلَيۡهِ قِطۡرٗا ٩٦ فَمَا ٱسۡطَٰعُوٓاْ أَن يَظۡهَرُوهُ وَمَا ٱسۡتَطَٰعُواْ لَهُۥ نَقۡبٗا ٩٧﴾

[الكهف: ٩٢-٩٧]

"Then he followed (another) means.

Till when he reached (a place) between two mountains, and found beneath them a people who could scarcely understand a word.

They said: 'O Dhū al-Qarnayn! Ya'jūj and Ma'jūj (Gog and Magog) are ravaging this land. May we, then, stipulate a tribute for you on condition that you erect a barrier between us and them'?

> He replied: 'The resources that my Sustainer has given me are better. Help me, then, with (your) labour (and) I will erect a fortified barrier between you and them'.
>
> 'Bring me blocks of iron'. Then when he filled the gap between the two mountains, he said: 'Blow'! Then when he made it a fire, he said: 'Bring to me molten brass to pour over it'.
>
> Thus they (Gog and Magog) were unable to scale it nor pierce it."

The era of the Khulafā' Rāshidīn was a glaring example of this, followed by numerous glorious 'golden eras' of Islāmic History and *In Shā' Allāh* this will peak to its fullest during the era of Sayyidunā al-Mahdī and Nabī ʿĪsā عَلَيْهِ ٱلسَّلَامُ.

As had occurred with Dhū al-Qarnayn, Sayyidunā al-Mahdī will miraculously, in a short space of time, travel through the lands, eradicating evil and oppression, creating an environment conducive to accepting the truth of Islām; pushing the forces of evil beyond steel barriers and enabling the meek and oppressed to themselves stand up against those whom they had previously dreaded.

The resources and wealth that Sayyidunā al-Mahdī will enjoy will be tremendous, and the strides and advancements that he will make in every field, be it regarding politics, technology, resource management, etc., will be a living translation of the verse which

described in a nutshell the personality of Dhū al-Qarnayn:

﴿إِنَّا مَكَّنَّا لَهُۥ فِى ٱلْأَرْضِ وَءَاتَيْنَٰهُ مِن كُلِّ شَىْءٍ سَبَبًا ﴿٨٤﴾﴾ [الكهف: ٨٤]

"Indeed, We gave him power in the land and We gave him all kinds of means"

Upon completion of the iron wall, that would now serve as a preventative barrier, blocking the Ya'jūj/Ma'jūj from launching attacks upon their neighbouring weaker nations, Dhū al-Qarnayn, whilst marvelling at this most unique structure, the likes of which had never been witnessed before, instead of lauding praise upon himself, humbled himself in front of Almighty Allāh and proclaimed:

﴿قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّى ﴾ [الكهف: ٩٨]

"This is mercy from my Rabb."

It is in this very statement that lies the difference between a believer and a disbeliever, between one blessed with the gift of a spiritual heart that sees beyond materialism and one blinded from this reality, between one who hails from the army of 'ar-Raḥmān', (Almighty Allāh) and one who has destroyed himself by joining the army of shayṭān.

It is this statement that forms the crux of the battle between spirituality and materialism («الروحانية» and «المادية»), a statement that loudly proclaims that behind the apparent wall of cause and effect

lies the Divine Hand of Almighty Allāh, without whose permission not a leaf can fall.

This statement, in various different wordings, has appeared time and again in this Sūrah, emphasizing the fact that even though the statement is small, but its weight in the court of Almighty Allāh is heavier than the world and what it contains.

From amongst the verses of Sūrah al-Kahf, wherein the need for bringing this statement upon one's tongue and within one's heart and mind is emphasized are the following:

- **Verse 1:**

﴿ٱلْحَمْدُ لِلَّهِ﴾ [الكهف: ١]

"All Praise belongs solely to Allāh."

(The beginning verse of Sūrah al-Kahf, indicating to the crux of the message of the entire Sūrah)

- **Verse 14:**

﴿وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا۟ فَقَالُوا۟ رَبُّنَا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَن نَّدْعُوَا۟ مِن دُونِهِۦٓ إِلَٰهًا﴾ [الكهف: ١٤]

"We made their hearts firm when they stood up and said, 'Our Rabb is the Rabb of the heavens and the earth, we will never call on anyone but Him'."

(When the lads of the cave proclaimed that they will never be prepared to call unto and to attribute Divinity except to Almighty Allāh, the blessings of their proclamation earned them immediate Divine Aid)

- **Verse 23-24**

﴿وَلَا تَقُولَنَّ لِشَاْيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّآ أَن يَشَآءَ ٱللَّهُ ﴾ [الكهف: ٢٣-٢٤]

"And never say about anything, 'I will do this tomorrow!', unless (that you say), if Allāh wishes."

(A Divine instruction to always say '*In Shā' Allāh*' (If Allāh wills), and never to feel that I am capable of carrying out the act alone, even though it may seem to be a trivial, easy task).

- **Verse 39**

﴿وَلَوْلَآ إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِ﴾ [الكهف: ٣٩]

"When you entered your garden, why did you not say, 'What Allāh wants is what happens, there is no power except with Allāh'?"

(The wealthy owner of a garden is advised by his righteous friend, and through him the entire world of wealthy individuals are advised to enjoy their wealth but never to attribute their accomplishments and prosperity to their own intellectual planning and wise decisions.)

- **Verse 98**

﴿قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّي﴾ [الكهف: ٩٨]

"This is mercy from my Rabb."

(Dhū al-Qarnayn proclaims that the masterpieces designed at the hands of man makes no indication in the least bit to the greatness of that man, but rather points clearly towards the greatness of Almighty Allāh, except that this reality is only clear for those that are not blind.)

CHAPTER 13

It Will All End with One Blow

In Sūrah al-Kahf, in detail the trials (Fitan) and shayṭānī traps that the Ummah will be exposed to has been described, and solutions to avoid falling into these traps have been provided. The Sūrah now ends with highlighting the Day when the graduation ceremony will occur, when some will be receiving certificates of Paradise for their patience, suffering and Imānī efforts, (may Almighty Allāh make us from amongst them!), whilst others will be found in chains, being dragged towards the burning flames of Hell. (May Almighty Allāh save us all!)

On that Day, the veil that had blinded majority of mankind from seeing the truth will be lifted, but it will now be too late. Men, who had sacrificed the souls for the devil, believing that the devil would never forsake them, will find to their dismay a completely different picture.

Almighty Allāh says:

﴿وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ۝٩٩ وَعَرَضْنَا جَهَنَّمَ
يَوْمَئِذٍ لِّلْكَافِرِينَ عَرْضًا ۝١٠٠ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا

﴿١٠١﴾ أَفَحَسِبَ ٱلَّذِينَ كَفَرُوٓاْ أَن يَتَّخِذُواْ عِبَادِي مِن دُونِيٓ أَوۡلِيَآءَۚ إِنَّآ أَعۡتَدۡنَا جَهَنَّمَ لِلۡكَٰفِرِينَ نُزُلًا ﴿١٠٢﴾ ﴾ [الكهف: ٩٩-١٠٢]

“On that day We shall leave the people surging onto each other. The trumpet will be blown and We will gather all of the together.

On that day We shall present hell before the unbelievers. Whose eyes had been veiled from My remembrance and they were unable to hear.

Do those who reject think that they could take My servants as protectors beside Me? We have prepared hell as an entertainment for the unbelievers.”

﴿قُلۡ هَلۡ نُنَبِّئُكُم بِٱلۡأَخۡسَرِينَ أَعۡمَٰلًا ١٠٣ ٱلَّذِينَ ضَلَّ سَعۡيُهُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَهُمۡ يَحۡسَبُونَ أَنَّهُمۡ يُحۡسِنُونَ صُنۡعًا ١٠٤ أُوْلَٰٓئِكَ ٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ رَبِّهِمۡ وَلِقَآئِهِۦ فَحَبِطَتۡ أَعۡمَٰلُهُمۡ فَلَا نُقِيمُ لَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ وَزۡنٗا ١٠٥ ذَٰلِكَ جَزَآؤُهُمۡ جَهَنَّمُ بِمَا كَفَرُواْ وَٱتَّخَذُوٓاْ ءَايَٰتِي وَرُسُلِي هُزُوًا ١٠٦ ﴾ [الكهف: ١٠٣-١٠٦]

“Say: ‘Shall we inform you of those who are the greatest losers in respect of their deeds’?

Those whose endeavours were always going astray in the life of this world and were on the assumption that they were working very well.

> It is they who rejected the signs of their Sustainer and of meeting Him. Their deeds therefore went to waste. And We shall assign no weight for them on the day of resurrection.
>
> That is their recompense – hell – because they rejected and they held My words and My Messengers in mockery."

As for the people of Īmān and righteous actions, they will find Jannah al-Firdaws presenting itself in front of them, in lieu of their virtuous deeds, a paradise which will fulfil their every pleasure and from which they will never become bored or lose interest.

Almighty Allāh says:

﴿إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ كَانَتۡ لَهُمۡ جَنَّٰتُ ٱلۡفِرۡدَوۡسِ نُزُلًا ١٠٧ خَٰلِدِينَ فِيهَا لَا يَبۡغُونَ عَنۡهَا حِوَلٗا ١٠٨﴾ [الكهف: ١٠٧-١٠٨]

> "Those who believed and did good deeds – for them are gardens of cool shade as an entertainment.
>
> Abiding therein forever – not desiring any change therefrom."

There is no pleasure in this world except that its thrill, with the passing of time, slowly wears off, and what was once the sole ambition and purpose of one's efforts and sacrifices soon becomes an item which carries no real attraction. Man's amusement with any and everything around him has always proven to be short-lived. His

search for something 'new' immediately drops the value of whatever his hand touches, since he now sees it as 'second-hand'.

Since man is accustomed to understanding all matters in accordance to what he has seen and experienced, it is only natural that the thought could arise, that, after enjoying millions of years in play and amusement in Paradise, will one not there too lose interest and become desirous of something 'new'.

The next verse, in a most unique manner, indicates towards the answer to this possible thought. Almighty Allāh says:

﴿قُل لَّوۡ كَانَ ٱلۡبَحۡرُ مِدَادٗا لِّكَلِمَٰتِ رَبِّي لَنَفِدَ ٱلۡبَحۡرُ قَبۡلَ أَن تَنفَدَ كَلِمَٰتُ رَبِّي وَلَوۡ جِئۡنَا بِمِثۡلِهِۦ مَدَدٗا ١٠٩﴾ [الكهف: ١٠٩]

> "Say: 'If the sea was ink with which the speech (words) of my Sustainer may be written, surely the sea will be consumed before the speech of my Sustainer can be completed even if we bring another (sea) similar to it in order to aid it'."

The entire world, as we know it[42], with all its systems, attractions,

[42] Let it be understood that there is much that lies beyond the scope of our gaze. Some of these matters, e.g., the world of *Barzakh* (generally known as the world of the grave), have been described in detail in the Qur'ān and the Sunnah, thus leaving no scope whatsoever for interpretation or denial. =

The happenings of *Barzakh* will obviously be beyond the scope of one's understanding, since we have never before experienced anything similar to it, but that should never be a reason for one whose hallmark is 'belief in the unseen' to even slightly doubt whatever has been described in the Aḥādīth regarding it.

As for those matters, which find no explicit mention in the Qur'ān and the Sunnah, e.g., the shape of the earth, the possibility of landing on the moon, etc., these are matters which are open for investigation and thought.

Over the last four hundred years, the notion of the earth being oval in shape, with its inhabitants residing on all sides of its globe, held in place by 'gravity', whilst it circles the sun at a mind-boggling speed, has come to be regarded as a 'matter, based upon concrete evidence and which allows no further investigation', whereas this is not the case at all.

Prior to the last four hundred years, it was understood by all that the earth is inhabited only on its top surface, and that it is the sun and the moon that moves around it, in their set patterns. Even in the Qur'ān, one finds mention of the set pattern for the movement of the sun and the moon, wherein the sun is not allowed to overtake the moon at any stage. As for the movement of the earth around the sun, no mention nor indication of this can be found in the Qur'ān, nor the Sunnah.

This matter is thus one open for discussion, and according to the proofs that will be presented for the various theories that exist regarding the happenings of outer-space will deductions be made.

But let it be understood well that the proofs which have reached us through NASA, an establishment created by a freemason society in order =

to control the information fed to the world regarding 'space', none of these proofs should be regarded as 'decisive', until and unless the opportunity to explore beyond earth comes into the hands of the Muslim Ummah. The words and information fed by NASA, despite it being accepted as 'concrete evidence' in every school and university, is nothing different from the evidence their shayṭānī masters have presented to the world in order to establish the theory of 'evolution'.

Daily, more and more evidence is being produced showing that the USA's first manned-landing on the moon in 1969, and the five USA manned-landings that occurred thereafter until 1972 were most probably nothing but a farce. Besides 12 NASA astronauts, the final two being in 1972, no other person has yet claimed to walk upon the moon. This itself opens up many doors of suspicion and doubt regarding the credibility of the information we currently have regarding the issue of the moon.

Similar is the case regarding man inhabiting all sides of the globe, held in place by gravity, whilst the earth circles the sun at a speed of about 30 000 km per second. Pictures that were once shown to be that of earth taken from outer-space no longer match the pictures that are shown today, which means that either the initial pictures were false, or the one's shown today are false, or perhaps both are false.

Whatever the case may be, as mentioned above, such issues have not been explicitly mentioned in the Qur'ān and the Sunnah, thus the theories offered by the various investigating departments may be heard, and based upon the evidence provided, a view may be adopted. Yes, if the only source of one's proof is from a '*Fāsiq*' (a transgressor) or even worse, if it is from a freemason linked society, one should then at least adopt some form of an

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features, etc., has come into being by the command of Almighty Allāh, which has been described in Quraan as:

﴿ بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَإِذَا قَضَىٰٓ أَمۡرٗا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ١١٧ ﴾

[البقرة: ١١٧]

> "(He alone is) The Creator of the heavens and the earth, and when He desires a matter, He merely commands it to be, and it comes into existence."

It is this command of Almighty Allāh, described as ﴿ كُن ﴾ ('Be!'), consisting of a mere two letters, that brings about daily millions of 'new' items of joy, entertainment and happiness. In the second-last verse of this Sūrah, mention is made that even if the oceans and it's like were to be made ink, in order to record the commands of Almighty Allāh, (with each command being made up of only two letters, i.e., ك and ن («كُنْ»), and with each such command creating an entirely different world, with its own enjoyments, thrill and items of entertainment), so many commands of Almighty Allāh will

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investigative approach, and not merely allow oneself to be blindfolded and fed whatever it is that they desire us to consume. And Almighty Allāh alone knows best.

I have discussed this issue in greater detail in my book, titled, '*How Should A Muslim View Modern Science*', which is available on the site spirituallight.co.za.

issue forth, creating never-ending 'new' enjoyments, that even the ink of the seven oceans and it's like will not be enough to record those never-ending commands.

When man will experience in Paradise, at every juncture, 'new' enjoyments, the like of which was never experienced before, the question of becoming bored and tired of the 'same' type of entertainment will not even rise. May Almighty Allāh bless us all with the highest of ranks in Jannah al-Firdaws. Āmīn!

CHAPTER 14

The Final Verse, Let Not Your Amazement at The Feats of Others Cause You to Fall Into Their Worship

Verse 110

﴿قُلۡ إِنَّمَآ أَنَا۠ بَشَرٞ مِّثۡلُكُمۡ يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞۖ فَمَن كَانَ يَرۡجُواْ لِقَآءَ رَبِّهِۦ فَلۡيَعۡمَلۡ عَمَلٗا صَٰلِحٗا وَلَا يُشۡرِكۡ بِعِبَادَةِ رَبِّهِۦٓ أَحَدَۢا ١١٠﴾ [الكهف: ١١٠]

> "Say: 'I am a human like you. It has been revealed to me that your God is one God. Hence, whoever hopes to meet his Sustainer should do righteous deeds and should not ascribe anyone as a partner in the worship of his Sustainer."

The beginning verse of Sūrah al-Kahf, i.e., ﴿ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِيٓ أَنزَلَ﴾ called for man to realize that there is no feat nor act of perfection performed by anyone, except that true praise and amazement over that feat belongs solely to Almighty Allāh. Be it the feats of science, technology, magical arts, paintings, warfare, etc., all are dependent upon the permission of Almighty Allāh.

Upon witnessing the surge of shayṭānī power in the last two centuries, the hearts of millions were won over to western

admiration, solely due to man's nature being such that his loyalty goes over to whoever/whatever he finds incredible power by.

For this reason, the Ummah has been forbidden from visiting fortune-tellers, astrologers, magicians, etc., since the witnessing of 'super-natural' feats at their hands would make many forget their pure faith, and submit to the acts of kufr that the one they now admire carries out.

Behind every feat there is definitely a hidden cause, thus the only difference between it and a daily norm is that the cause of one is more hidden than the cause of the other. At the end of the day, the feat, as well as the one performing the feat, both are a result of a hidden cause, and both will one day perish. Just due to a feat being 'amazing', or 'beyond understanding' is no reason for one to fall in worship at the threshold of that particular feat or at the threshold of the one performing it.

To such an extent, even if it be some saint, upon whose hands hundreds of miracles (*Karāmāt*) have occurred, or even a Nabī, upon whose blessed hands miracles (*Muʿjizāt*) have been made apparent, then too, the Ummah has been ordered to never allow their admiration, respect, love, and adoration for these blessed men of Almighty Allāh to surpass its boundaries, thereby deceiving one into falling into the worship of these saints and messengers of Almighty Allāh.

In the last verse of Sūrah al-Kahf the message of the first verse of the Sūrah has been re-emphasised, a message which has been explained through various verses and parables, throughout this Sūrah, the message of submitting solely to the worship of 'one Allāh', which is known as 'pure Tawḥīd'.

In this verse, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself, who is the leader of all messengers and saints, upon whose blessed hands occurred the greatest of miracles, who performed the greatest of feats, and who enjoys the closest of ranks to Almighty Allāh, is ordered to declare to mankind and to his Ummah in particular, that even the greatest of mankind is mortal, and that worship is only and solely reserved for Almighty Allāh.

﴿قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ﴾ [الكهف: ١١٠]

> "Say: 'I am a human like you. It has been revealed to me that your God is one God'."

If man wishes to safely exit this world, without being snatched by the claws of the devil, and dragged into the fire of Hell, he must ensure that Tawḥīd (worshipping only one Allāh) and obedience to one Allāh is his hallmark and his goal. On this he must live and on this must he die.

Almighty Allāh says:

﴿فَمَن كَانَ يَرْجُواْ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا ١١٠﴾

[الكهف: ١١٠]

> "Hence, whoever hopes to meet his Sustainer should do righteous deeds and should not ascribe anyone as a partner in the worship of his Sustainer."

May Almighty Allāh bless us all with true Tawḥīd and good deeds, allow us to live with it, die with it, and to be resurrected with it. Āmīn.[43]

In conclusion, a few pages of a translation of the book '*Faith verses Materialism*' of Ḥaḍrat Mawlānā Abū al-Ḥasan ʿAlī Nadwī رَحِمَهُ ٱللَّهُ, shall be quoted, in which he discusses the great relationship that he enjoyed with Sūrah al-Kahf, and how he would enjoy pondering deeper and deeper into its meanings. (May Almighty Allāh, in His infinite kindness, also bless us with such a relationship with His most blessed Qur'ān. Āmīn)

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[43] Completed on the 29th of Ṣafar 1440 A.H. (8 November 2018).

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(Ḥaḍrat Mawlānā writes):

My Relationship with This Sūrah

From the Sūrahs which I had grown up reciting, Sūrah al-Kahf is one which I would recite from an early age on the Day of Jumuʿah. I would recite it as a fulfilment of a religious duty, and in the hope of its promised rewards. Whilst studying the Aḥadīth, I found that great encouragement had been given towards the recitation of this Sūrah, as well as memorising it, and that such an act would save one from dajjāl.

Naturally I questioned the relationship between this Sūrah and protection from dajjāl. I asked myself if perhaps in this Sūrah there are those meanings, indications and warnings, which save one from the trials of dajjāl, from which Rasūlullāh ﷺ on many occasions sought protection from, and also with great emphasis asked his Ummah to do the same. Such trials, which have been described as the severest, regarding which Rasūlullāh ﷺ said:

> "There is no trial from the creation of Ādam till the Day of Judgement more severe than dajjāl!"

I asked myself, why had Rasūlullāh ﷺ, (the most knowledgeable of the creation regarding the deep meanings of the Qur'ān), specified this Sūrah for this purpose?

The Relationship Between Sūrah Al-Kahf And The Trials of The Last Era

I found myself desirous of finding the secret behind this specification, of searching for the link between the meanings of this Sūrah and the protection it affords. I said to myself that in the Qur'ān there are Sūrahs, known as Qiṣār al-Mufaṣṣal, and Sūrahs known as aṭ-Ṭiwāl al-Mufaṣṣal. Instead of any of these Sūrahs, Rasūlullāh ﷺ made specific reference to Sūrah al-Kahf for this great virtue.

I consoled myself with the understanding that it is this Sūrah that most definitely encompasses the issues regarding the trials of the final era, trials, which dajjāl will bring out, trials, the flags of which dajjāl will carry, and trials the full responsibility of which dajjāl will bear.

I understood that in this Sūrah lies the potion which will repel the poison of dajjāl and cure those who had tasted of this poison. I understood that the one who allows the meanings of this Sūrah to penetrate deep within his mind and heart, (which would normally occur when one memorises a Sūrah or recites it frequently), would find great protection from these most severe trials, which will cause the world to shake, and he would find safety from falling into its nets.

I realized that in this Sūrah are such indications, advices, parables

and incidents, which will help one identify the personality of dajjāl in every era and place, which make clear the foundation upon which the trials of dajjāl and his calls will be based, which prepares the mind and the heart to combat these trials, and which encompasses within it a spirit of spirituality that opposes the systems of deceiving appearances and those who invite towards it.

I then began a thorough study of the Sūrah, as though this Sūrah had only recently entered my life. I allowed myself to dig deep into the subject matter of this Sūrah and its meanings.

I found those meanings and indications opening up in front of me, which I had never thought of before. I found the Sūrah, in its entirety, its parables, illustrations, allusions and explanations, centering around one issue, which I could term as the conflict 'between faith and materialism', or between 'the Invisible Power that controls the entire universe and the world of causation'.

This discovery filled me with delight. It unfolded before me a new aspect of the miracle of the Qur'ān and the Risālah (messengership) of Rasūlullāh ﷺ. I had never imagined that a scripture revealed in the sixth century A.D. would so vividly depict the features of a godless civilisation which would raise its ugly head in the seventeenth century (1300 years later), and which would reach culmination in the twentieth century. I never imagined this Sūrah would, in such a detailed manner, portray the peak of this civilisation, and would expose the highest authority behind this

godless system, which the tongue of Risālah had summarised and at the same time detailed as 'dajjāl'.

Ḥaḍrat Mawlānā further writes, under the heading: '*Key to the personality of dajjāl*':

The key to recognising the personality of dajjāl, which would then open up many unopened doors regarding his 'being', through which one may be able to understand the issue of dajjāl to a great extent, and through which the personality of 'dajjāl' would be distinguished from the many other inviters to falsehood that have arisen over the centuries, the key to all of this lies in the title 'dajjāl' (master of painting a false picture and of deception –«الدجل و التدجيل»). These two traits are the distinguishing signs with which he is to be recognised, and his personality, his call, and all his acts will centre around these two.

The distinguishing mark and symbol of this last era of materialistic civilisation is indeed trickery and swaggering deception, revealing its dominant trait in every walk of life. Not a single aspect of life today is free from its contaminating effect. Matters are presented by names completely opposite to their reality. Outward appearance has hardly any relation to the content within. The beginning and the end; the objective in view and the means adopted to realize it; the ideals and objectives relevantly put forward and the conduct of their propagators are all diametrically opposed to each other.

Similar is the case of all those philosophies or more accurately 'jargon', which have bewitched man and taken the position of 'religion'. An aura of inviolable sacredness is created around the teachings and pronouncements of its mentors. Love and respect are demanded for them as articles of faith, and the expression of the least doubt in their eminence and greatness is dubbed as reactionary and obscurantist denial of a well-known and accepted fact.

And this is not the condition of the populace and laity alone; rather, even the most intelligent and highly educated elite can be seen singing the praise of modernist ideologies, without giving any thought to the sincerity and truthfulness of their propagators. Lacking both in courage and intellectual integrity, all are being carried away by the fallacious claims of these ideologies.

All this is the product of a deceitful delusion conjured up by 'seductive agencies', which are no more than mere fore-runners of the 'great deluder, i.e., dajjāl, who will be much more terrible and irresistible, in whatever time he might make his appearance.

This spirit of falsehood, deceit, and artful trickery pervades modern civilization, simply because it has turned its back to the supreme lordship of Almighty Allāh, to the issue of prophethood, to unseen realities and to the remarkable nature of Divine Revelation. Man, today has been blinded into depending exclusively on what he can sense and perceive, and to repose his trust upon earthly pleasures, immediate gains and power.

And this is exactly what this Sūrah seeks to contradict. The events recounted and the parables alluded to in this chapter point to the same moral, i.e., the brevity, uncertainty and vanity of this worldly life, its traps and its illusions.

Role of Judaism And Christianity

We have to acknowledge the fact, albeit regretfully, that the roles of Christianity (which lighted the path of Europe during the medieval ages) and the revengeful Judaism, despite fundamental differences in their faiths and beliefs, have played more or less a complimentary role in the making of the present-day materialistic civilization. Both are equally responsible for pushing humanity towards an extremist and uncompromisingly materialistic outlook of life, whose life ingredients are denial of ethical-spiritual values and the teachings of the Messengers.

The Christian nations of the West, which had already thrown off the yoke of the Church and Papacy by the end of the sixteenth century, and severed their relations from true Christianity, have adopted a purely utilitarian concept of life.

The rapid strides in technological discoveries and manufacture of devastating weapons, coupled with a complete imbalance between knowledge and emotions, intellect and conscience, business and morals, have confronted humanity with the imminent danger of its

swift annihilation.

In this final era, we find the world Jewry, taking over the civilization that found its birth and nurturing in Christian circles. They have gained the upper hand in every field, in literature and education, in political thought and practical politics, in summary; they have become the torch-bearers of modern western culture and its way of life.

Even a cursory survey of recent developments in international politics would convince us of the pivotal role played by the world Jewry in western society. This, they have achieved on account of their cunning traits of deceit, being overlooked and actually allowed by the Christian west. The modern West has afforded them with the opportunity to nurse and flourish the secret springs of Jewish life in such a manner that they never enjoyed in the past. This is the tragedy of the modern times, a grave and menacing challenge not only to the Arabs, who are presently faced with a life and death struggle, but also an approaching danger for the entire mankind.

This is perhaps the reason why we find this chapter of the Qur'ān intimately connected with the beliefs of the Jews and the Christians.

We find the Christian western world, which has been set up as the cradle of modern civilization, passionately fond of this earthly life and its comforts, deeply desirous of lengthening the opportunity to further beautify and enjoy its pleasures, and forever enhancing the

thoughts of its greatness within their heart, denying any and every ethical and spiritual value that opposes this concept. It is now to be found plunging further and further in its desire to capture more power, glory, gold and riches. And it is at this point at which the Jews of current times have found a common meeting point with the Christians, despite its differences and enmity with the latter.

(Ḥaḍrat Mawlānā writes further):

In direct contradiction to the concepts upon which the modern materialistic civilization has been based, viz. confidence only in what man can sense and perceive, which extols greatly the benefits and sensual pleasures of this earthly life, Sūrah al-Kahf expounds upon unflinching belief in the Hereafter and complete conviction in unseen realities. It drives home the uncertainties and paradoxes of our worldly life, since it is this worldly attitude that has led the Christian nations, more than any other people, to promote and patronize the materialistic world-view, which we find around us.

The Jews have now, after the Christians, assumed its patronage, despite them being the greatest adversaries of Christianity. This civilization, it seems, is now destined to attain its culminating point under the inspiration and guidance of the Jews, and it is amongst them that the appearance of dajjāl will occur, who will be their greatest standard bearer of deceit, falsehood, irreligiousness and godlessness.

Rasūlullāh ﷺ is reported to have said that the recitation of this Sūrah, particularly its initial portion, would save one from the evils of dajjāl. There is a sequence from the initial till the closing verses of the Sūrah, which can be easily discerned. The Sūrah, as a whole, is thus, intimately connected with the scourge of dajjāl.

The contents of this Sūrah can be divided into four parts, which unfold its central theme. These are:

1) The story of the companions of the cave

2) Parable of the owner of two gardens

3) The story of Nabī Mūsā عليه السلام and Khiḍr

4) The story of Dhū al-Qarnayn

The Two World-Views

The world we find ourselves in, is generally governed by a system of cause and effect, where the effect is hardly ever found absent in the presence of the cause. On account of witnessing this system hardly ever failing in producing its results, many are those who have limited their gaze upon these causes, and have begun regarding effects to be totally dependent upon its causes, and that no being could ever interfere in their relationship. The result of an effect without its known cause has come to be regarded as an impossibility, and men are now found so attached to these causes,

as though they are its worshippers. They have fallen to the low of denying anything and everything, save matter, which is to them, the common source of the origin of all that exists and takes place.

They deny the existence of a Supreme Creator and the Lord of the universe, whose Will runs supreme in the cosmos, they deny His Omnipotence, The Day of Judgement and Life after death.

They instead devote their energies in discovering the necessary relationship between the cause and the effect, intending thereby to one day assume command over the forces of nature.

Their quest to capture matter has unfortunately made them the slaves of this material world. Matter has become the Alpha and Omega for them, everything else, even the mind and the intellect has become a mere product of matter, a reflection of the external, material world. And when they do gain control over some of these forces and use them in requisition for their selfish ends, they begin to behave as demigods, claiming lordship over the lives and property of others, either in their own name or in the name of some party, society or nation.

Nothing can now deter them from inflicting the most horrible tortures on their fellow human beings, whom they brand with the infamy of opposing their cherished social or political views of life.

There is however, another world-view totally different from the one mentioned above. It proceeds from the principle that apart from the

principles of cause and effects, physical laws, matter, substances and its properties, there is a transcendental, omnipotent Power, which predetermines causes and its effects. The dependence of the cause upon this All-Pervasive Power is as absolute and exclusive as that of the effects upon its cause.

Every physical phenomenon, event and incident depends wholly on the will of this Almighty Being, who brings into existence, whatsoever He likes, from non-existence with or without a primordial cause. He creates conditions for the action of the cause, and if He so desires, severs the functional relationship between the objects themselves. He is thus the Supreme Cause, the Cause of all causes.

The creation of the planetary system and the causative law does not make this universe free, even for a moment, from the absolute control of its Creator, nor is it capable of becoming so.

The causative origin of phenomena too, has never been anything more than a passive instrument, designed to carry out the Will of the Almighty. It has never been endowed with an objective character, demanding that it strikes off the fetters of Divine bondage.

No material object can ever claim freedom of action, nor can it ever cast off its shackles. For it is Almighty Allāh alone who has, with His infinite wisdom, united the properties with material objects, and

causes with their consequences. Verily, He alone creates and annihilates, unites and separates, and brings into being whatever He likes out of naught.

It is this second view that recognises those imperceptible, yet far more potent and effective causes, which shape the human conduct and determine the destiny of nations. The operation of these causes is remarkably more effective and their outcome more far-reaching and momentous than those attended by observable relations and environments.

The operative agencies, according to this view of life, are faith, righteousness, ethical conduct, unflinching submission to Almighty Allāh, justice and equality, mercy and love working against intangible dark forces, represented by atheism and godlessness, cruelty and selfishness, vice and sinfulness, sedition and sabotage.

Anyone be taking himself to these spiritual norms, without of course, disregarding the physical laws of nature, will find the entire cosmos co-operating with and assisting him in the achievement of his objectives. Divine Power will bear a hand to him, and he will find, time and again, even the physical laws of causation subservient to his cause.

On the contrary, whoever will rely solely on the physical laws without any regard to the spiritual ethical norms of morality, will ultimately find the entire universe standing against him. The

sources of nature that he has sought to capture will defy and deceive him, instead of being subservient to him. His dependence on the artificial contrivances will go on increasing until he is debased by the most pitiable servitude of his own making.

Sūrah Al-Kahf – A Struggle of Faith Between Faith And Materialism

Sūrah al-Kahf is the story of an unending struggle between these two ideologies or concepts, diametrically opposed to each other. One of these is materialism, denoting the primacy and objective existence of the material world. The other one asserts the existence of realities, which lie beyond the range of human perception, as for instance, the existence of God, spiritual forces, etc. This Sūrah explains the meaning and the purpose of faith in the Ultimate Reality and warns man against leaning exclusively on observable environments, which eventually leads to the denial of God and His authority. (End of quote)

وصلى الله على النبي الأمي وعلى آله وصحبه وبارك وسلم تسليما كثيرا وآخر دعوانا أن الحمد لله رب العالمين

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